BSA
Prices GREATLY REDUCED
Wellington Cycle & Motor Co. Hornby Rd., Fort, B'bay.

# The Bombay Chronicle

BSA
PRICES
Greatly Reduced
Wellington Cycle & Motor Co.
Hornby Road, Fort, BOMBAY.

FOUNDED BY SIR PHEROZESHAH M. MEHTA IN 1913.

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VOL XIII NO 305 BOMBAY SATURDAY, DECEMBER 26, 1925 ONE ANNA

**WELLINGTON** CINEMA DHOBI TALAO

TO-NIGHT—THIS WEEK. A NEW SENSATION!

**MURRAY**

**The Handcuff King**

will perform his wonderful feats. The public and police of Bombay are challenged to bring any handcuffs, shackles, irons, and put them on Murray. He will escape from them in no time.

Murray has baffled the police of five continents—he will baffle you too—can YOU baffle him?

Besides Murray's splendid feats there is also a picture programme screened

**QUICK CHANGE**

5 parts Drama—featuring GEORGE LARKIN.

TO-DAY in the 3-30 p.m. (S. T.) Show only there will be only picture programme—The Drama in 5 parts—a 2-Reel Comedy and the International News.

TO-DAY in the 5-15; 7; 8-45 and 10-30 p.m. (S. T.) Shows besides the Picture Programme Murray will also perform his wonderful feats.

**WELLINGTON** CINEMA DHOBI TALAO.

**WEST-END** TO-NIGHT THIS WEEK

UNIVERSAL—JEWEL DRAMA

**'LORRAINE OF THE LIONS'**

7 Parts—featuring the well-known and Popular Stars

**NORMAN KERRY, PATSY RUTH MILLER and the Gorilla Bimi.**

The interesting Story of a young beautiful woman returning to civilization after her long residence from her very childhood on a deserted Island with beasts——with no connection with the outside world or mankind.

A splendid CHRISTMAS WEEK SUPER-JEWEL you will all like to see again and again.

The Programme includes the INTERNATIONAL NEWS.

TO-NIGHT: 3-30; 5-20; 7; 8-45 and 10-30 p. m. (S. T)

**WEST-END** CINEMA—NEW CHURNEY ROAD.

## SHIPPING.

THE SCINDIA STEAM NAVIGATION COMPANY, LTD.

FORTNIGHTLY SERVICES BETWEEN

1. Rangoon, Bombay, Karachi, via Malabar.
2. Rangoon, Madras, Colombo.
3. Calcutta and Karachi via Coast Ports
4. Rangoon, Calcutta, according in demand.

For freights and other particulars apply to—

Messrs. NAROTTAM MORARJEE & CO., Agents.

Ballard Estate, BOMBAY.

## BANKING

THE PUNJAB NATIONAL BANK LIMITED.

ESTABLISHED 1895.

| | Rs. |
|---|---|
| Capital Authorised | 1,00,00,000 |
| Capital Issued | 50,00,000 |
| Capital Subscribed | 50,00,000 |
| Capital Paid upto 30-6-25 | 30,80,300 |
| Reserve Fund | 25,60,000 |

HEAD OFFICE: LAHORE.

| | | |
|---|---|---|
| Abohar | Hoshiarpur | Multan City |
| Allahabad | Hyderabad (Sind) | Montgomery |
| Amritsar | Jullundur | Okara (Dist. Montgomery) |
| Ambalia City | Jammu | Peshawar City |
| Ambalia Cant. | Jhelum City | Peshawar Cant |
| Bombay | Karachi | Patiala |
| Cawnpore | Kasur | Quetta |
| Calcutta | Lahore City | Rawalpindi |
| Delhi | Jhang (Maghiana). | Sargodha |
| D. I. Khan | Lyallpur | Sialkot |
| Ferozepore | Ludhiana | Simla |
| Gujranwalla | Meerut City. | Srinagar |
| Gojra | | |
| Hafizabad | | |

London Agents:

THE MIDLAND BANK, LTD.

AMERICAN AGENTS:—

THE AMERICAN EXCHANGE PACIFIC NATIONAL BANK, LD.

CURRENT ACCOUNTS are opened and interest allowed at 3 per cent. from January to June and 2½ per cent. from July to December, at Bombay on a minimum daily balance of Rs. 500 to Rs. 1,00,000.

FIXED DEPOSITS are received for 12 months and shorter periods at rates of interest which can be ascertained on application.

SAVINGS BANK DEPOSITS.—Sums as low as Rs. 10 received and interest allowed at 4½ per cent. per annum.

LOANS, OVERDRAFTS and CASH CREDITS.—The Bank grants accommodation terms to be arranged against approved securities.

CHEQUES, HUNDIS, BILLS, etc., of outstations are bought, collected and discounted.

For other particulars and rules of business apply to—

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Sassoon House, Churchgate Street, Bombay.

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of any kind—Iritis, Stye, Watery Eye, Cornea Ulcer, redness etc. Even Cataract Glaucoma Granular lid cured without knife by ourCocoanut Brand "Lotus Honey"—genuine and purest in market. Cure guaranteed. Trial Solicited. Dram Rs. 2-8. 2 DramsRs. 4-0 Ask free particulars to—NEW FORMULA Co., B. and C. OFFICE Kandi, Bengal, India.

Tel "Ulcer," Kandi

## BANKING

ALLAHABAD BANK LTD.

ESTABLISHED 1865.

Affiliated to the P. and O. Banking Corporation, Limited.

| | Rs. |
|---|---|
| Authorised and Subscribed Capital | 40,00,000 |
| Capital Called Up | 35,50,000 |
| Reserve Fund | 44,50,000 |

Head Office: CALCUTTA.

Branches and Sub-Agencies:

| | | |
|---|---|---|
| Allahabad | Fyzabad | Moradabad |
| Allahabad Cit | Gorakhpur | Mussoorie |
| Amritsar | Hapur | Muttra |
| Bareilly | Hathras | Nagpur |
| Benares | Jhansi | Naini Tal |
| Bombay | Jubbulpore | Patna |
| Cawnpore | Lahore | Rae Bareli |
| Cawnpore | Mainahi | Parr Rajpur |
| Chandausi | Lucknow | Rangoon |
| Dehra Dun | Lucknow City | Shahjahanpur |
| Delhi | Lyallpur | Sitapur |
| Etawah | Meerut | |

CORRESPONDENTS.

In all the principal towns throughout India.

LONDON BANKERS:

The P. and O. Banking Corporation, Ltd. The National Provincial Bank Ltd.

CURRENT ACCOUNTS.

Opened free of charge.

FIXED DEPOSITS.

Received for long or short periods on terms which may be ascertained on application.

SAVINGS BANK DEPOSITS.

Small sums received. Copy of rules can be obtained on application.

Government Paper and other securities purchased and sold, the custody thereof undertaken and interest and dividends realized.

Loans and Cash Credits granted.

Currency Notes of any circle, Cheques and Hundies are received for credit in Fixed Deposit Account free of charge.

Banking business of every description transacted.

Copy of rules may be had on application at Head Office and at any of the Branches.

Passenger Letters of Credit are issued available for use on board P. and O. British India Steam Navigation Company (Home Line), and Orient Steamers, at Ports of call at the Offices of the Agents of the P. and O. Steam Navigation Company and British India Steam Navigation Company and at any Office of the P. and O. Banking Corporation, Ltd.

T. L. FOREMAN, Agent, Bombay Branch.

Allahabad Bank Building, Apollo Street, Bombay.

THE YOKOHAMA SPECIE BANK LIMITED.

(REGISTERED IN LONDON.)

(ESTABLISHED 1880.)

| | Yen. |
|---|---|
| Subscribed Capital | 100,000,000 |
| Paid-up Capital | 100,000,000 |
| Reserved Fund | 83,500,000 |

HEAD OFFICE—YOKOHAMA.

BRANCHES:

| | | |
|---|---|---|
| Batavia | Karachi | Saigon |
| Bombay | Kobe | Seattle |
| Buenos Aires | London | San Francisco |
| Calcutta | Los Angelos | Samarang |
| Canton | Lyons | Shanghai |
| Changchun | Manila | Singapore |
| Darien | Nagasaki | Shimonosaki |
| Fengtien | Newchwang | Sourabaya |
| Hamburg | New York | Sydney |
| Hankow | Nagoya | Tientsin |
| Harbin | Osaka | Tokyo |
| Hongkong | Peking | Tsiman |
| Honolulu | Rangoon | Tsingtau. |
| Kai Yuan | Rio de Janeiro | Vladivostock |

CURRENT DEPOSIT ACCOUNTS are opened for approved customers and interest is allowed at the rate of two per cent. per annum on daily balances of not less than Rs. 1,000 provided that the amount of half-yearly interest is not less than Rs. 5.

FIXED DEPOSITS are received for one year or shorter period on terms which may be ascertained on application.

Every description of BANKING and EXCHANGE business transacted.

I. WASHIU, Manager, Horaby Road, Bombay.

Post Box No. 892.

## BANKING

THE SHILOTRI BANK, LTD.,

Shilotri Bank Buildings, Tamarind Lane .. .. .. FORT, BOMBAY

*Branches*:—GIRGAUM MANDVI and POONA CITY.

Assets exceed Rs. 50,00,000/-

**SAVINGS BANK 5% p. a.**

ON DAILY BALANCES

INVESTMENTS mainly in or against Government of India Securities

GOVERNMENT OF INDIA SECURITIES Bought and Sold promptly.

ADVANCES GRANTED against Gold and Government of India Securities.

TEN TOLA GOLD CHIPS of superior touch and correct weight ready for sale.

DR. PRABHAKAR S. SHILOTRI, B.A., Ph. D.

*Managing Director.*

THE UNION BANK OF INDIA, LIMITED,

AND REDUCED.

| | | |
|---|---|---|
| Subscribed Capital | Rs. | 1,19,76,000 |
| Paid-up Capital | Rs. | 59,85,000 |

CURRENT ACCOUNTS.—Interest allowed at 3 per cent. per annum from January to June, 2½ per cent. per annum from July to December.

FIXED AND SHORT DEPOSITS received. Rates to be ascertained on application.

SAVING BANK.

Interest allowed at 4½ per cent. Withdrawals twice a week.

Every description of Banking Business transacted.

Managing Agents,

THE CENTRAL BANK OF INDIA LIMITED

THE BANK OF INDIA, LD.

ESTABLISHED 7TH SEPTEMBER, 1906.

Incorporated under the Indian Companies Act VII of 1882).

HEAD OFFICE.

ORIENTAL BUILDINGS, BOMBAY

BRANCHES: Calcutta & Ahmedabad.

LONDON AGENTS:

THE WESTMINSTER BANK, LTD.

CAPITAL SUBSCRIBED... Rs. 2,00,00,000

CAPITAL PAID-UP ..... Rs. 1,00,00,000

RESERVED FUND ..... Rs. 74,00,000

CURRENT DEPOSIT ACCOUNTS.

Interest is allowed on daily balances rom Rs. 300 to Rs. 1,00,000 at the rate of 2 1/2 per cent. per annum from January to June and at 2 per cent per annum from July to December. On sums exceeding Rs. 1,00,000 interest is allowed by special arrangement. No interest will be allowed hich does not amount to Rs. 2 per half ear.

FIXED DEPOSITS.

Deposits are received fixed for one year r for shorter period at rates of interest which can be ascertained on application.

SAVINGS BANK ACCOUNTS opened n favourable terms. Rules on application.

A. G. GRAY, Manager

THE EASTERN BANK, LTD.

(Incorporated in England).

HEAD OFFICE:

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BRANCHES:

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|---|---|
| Amara | Colombo |
| Baghdad | Hillah |
| Bahrein | Karachi |
| Basrah | Madras |
| Bombay | Mosul |
| Calcutta | |

| | | |
|---|---|---|
| Authorised Capital | ..... | £2,000,000 |
| Paid-up Capital | ..... | £1,900,000 |
| Reserved Fund | ..... | £ 800,000 |
| Reserved Liability of Shareholders | ..... | £1,000,000 |

BOARD OF DIRECTORS:

J. S. Haskell, Esq., Chairman.
Sir J. Legh-Wood, K.B.E., C.B., C.M.G.
Deputy Chairman,
Sir Percy Wilson Newson, Bart.
J. H. Batty, Esq.
G. Bromley-Martin, Esq.
Emile Francqui, Esq.
Capt. R. E. Sassoon, M.C.

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Sir Dinshaw Maneckjee Petit, Bart.
Narottam Morarji, Esq.

BOMBAY BRANCH:

Corner of Hornby Road and Churchgate Street.

INTEREST will be allowed on Fixed Deposits for one or two years at rates to be ascertained on application.

CURRENT ACCOUNTS opened and Fixed Deposits received for shorter periods at rates to be ascertained on application.

INTEREST allowed on Savings Deposit Accounts at 4 per cent. per annum. Copies of the Rules may be obtained on application.

BILLS OF EXCHANGE purchased. Loans and Credits granted on approved security and every description of Banking and Exchange Business undertaken. Purchases and Sales of British and Foreign Securities effected on usual terms.

L. F. TUCKER, Manager.

INCOME-TAX & SUPER-TAX

Statutory Statement of Account prepared Audit of Books of Firms UNDERTAKEN

B. L. THOSAR,

Public Accountant.

496-497, Kalbadevi Road, BOMBAY.

Tel. No. 22997.

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BRANCH OFFICE:

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INSURE WITH

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PER WORD.

Minimum Twelve Words.

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Replies to advertisements cannot be forwarded, but can be obtained at the office on production of the voucher.

Answers to advertisements should be addressed as follows:—Box Number—— Advertisement Department "Bombay Chronicle" office, Bombay.

Unclaimed replies to advertisements are destroyed after one month.


## SITUATIONS VACANT.

AUDITORS WANTED—To Audit Accounts in Gujarati of Samvat year 1981. Please write, stating remuneration to, Sarvajanika Jivdaya Khata, Ghatkoper.
A

WANTED—A DYER and BLEACHER with good knowledge of Finishing. Apply to Box No. 1144, Advt. Dept., "Bombay Chronicle."
A R2355

WANTED IMMEDIATELY—A Young Cultured GUJARATI or PARSI LADY COMPANION, for a Hindu lady of high family. Must know English, Hindustani and knitting work. Write to Box No. 1146, Advt. Dept., "Bombay Chronicle."
A R2357

WANTED—SUB-ASSISTANT SURGEONS of Hospital Experience. Salary Rs. 50—5—75. Quarters free. Apply stating age, caste, nationality with copies of testimonials to Dr. D. C. OZA, M. B B. S., Chief Medical Officer Morvi State.
A 24686

REQUIRED SERVICES in Bansda State for the posts of FOREST OFFICER, POLICE OFFICER with Civil and Military knowledge. ENGINEER (Civil) L.C.E. or B.E. MECHANICAL and ELECTRICAL ENGINEER. Experienced, energetic, smart and honest candidates only need apply to—with copies of testimonials, stating qualifications, previous experience, age and the least salary expected. K. L. GOKHALE. I/C Dewan, Bansda State.
A 24735

WANTED—Intelligent, capable and enterprising YOUNG MEN, for vacancies to be filled up. Select your job, according to your own liking and capacity. PROF. I. B. MEHTA'S (Experienced Palmist and Occultist) astounding revelations based on scientific research have profitted, hundreds of people on the unemployment list. Consult him personally. Address: House No. 467, above New Persian Grant Restaurant, Grant Road Tram Terminus, Bombay.
A

## HOUSES & FLATS TO LET.

OFFICE PREMISES TO LET—Portion of first floor of building at 41, Hamman Street. Apply SOONDERDAS AND COMPANY, Solicitors, Bombay.
C24661

TO LET.—SHOPS, GODOWNS, ROOMS for residence and Office use, in "Abba Building," Carnac Road. Apply to HAJEE MAHOMED ABBA, Jackeria Mussjid, Bombay.
C R2218

FOR SALE or TO LET—A desirable PROPERTY, situate near Mahalaxmi Temple. Apply Box No. 1145, Advt. Dept. "Bombay Chronicle."
C 24725

TO LET—GROUND FLOOR, FIRST FLOOR and THIRD FLOOR of Sakerbai Buildings at Sadashiv Street, Kandewadi, nicely lighted and ventilated. Rent very moderate. Apply SOONDERDAS & CO., Solicitors, 41, Hammam Street, Bombay.
C 24660

TO BE LET or LEASED—A fertile piece of land with Kalmi mango trees and three wells, fit for agriculture or gardening only ten minutes' walk from G.I.P. Ry. Vikroli Station on Thana Road is to be let or leased for 10 years. For particulars write or see sheth KARSONDAS VESSANJI, 9, Wallace Street, Fort.
C24571

TO LET for any community—Airy, and well ventilated FLATS of summit Bdg. situated on Tardeo, Forjett St., with Electric fittings. Rent Rs. 70/80/90 and 100 p.m. motor garages Rent Rs. 25. Write or see personally, RUTTONSY POONJA, No. 41-45, D'Souza Street, Vadgady, Mandvi, Bombay.
C R2259

TO LET.—For respectable Hindoo Families, at Mody Buildings, 113-115, Khetwadi Back Rd., Single and Double ROOMS, motor garages and shops, with el. lights, 'phone and 24 hour water service in every room, at much reduced rents. For further particulars apply to N. T. MODY, New Bhat Wadi, Sandhurst Road, between 8 and 10 a.m. or on the premises between 5-30 to 7-30 p.m.
C R2361

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MATHERAN RAILWAY STATION HOTEL, charges from 16th December, 1925, to 2nd January, 1926 Top floor Rs. 6/8/0 and ground floor Rs. 4. From 3rd January to March season Rs. 5/12/0 and Rs. 3/8/0 respectively per head per day. Apply MANAGER. 24646

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JA R2360

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A R2320

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A 24712

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N WS

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|---|---|
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| Woodstock flscap. like new ..... | 100 |
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| Hammond Multi. 85, Fox Standard ... | 100 |

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Ribbons, Carbon and typewriter papers. Repairs to all Makes.

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P 24391

WINTER SPECIALITY—VAJIKARAN YAKUTI, full of musk, gold, pearl and other choicest and richest drugs. Tones up the system by infusing new blood and vigour. Rs. 15 per bottle of 30 pills. VAIDYA PRABHASHANKER R. Ghatkopar.
P R2353

PROF. K. N. BHANU, the world-renowned Palmister, Astrologer and Geomancer, Poona City predicts precisely by RAMAL (Persian Science) any five important events in Life for Rs. TWO only. Furnish Correct Question-Time, Annual Life-Reading Rs. Three. Whole Life-Reading Rs. Ten. Miss Edith Freedom BHUSAWAL declares:—Your PREDICTION regarding my friend proved amazingly accurate.
P R2255

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P R2267

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(Under Special Diet.)

FREE SAMPLE PACKETS OF THE Infallible remedy for Leucoderma or White Leprosy to prove its efficacy and to show that the disease is not incurable as supposed. It never fails. The sample packet will be enough to produce wonders in only one inch spot. Write for it at once per V.P.P. for As. 6 to meet the cost of its transmission. Details of infallible remedies for Constipation, Dyspepsia, etc., etc., PANDIT KRIPARAM (Specialist in Leprosy). 8, Nandibagan Lane, Salkhia (Howrah)

N.B.—"Leprosy and its Treatment," A guide to cure Leprosy. Price Rs. 2, postage As. 5 extra.

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FOR rapid and thorough training in Shorthand and Typewriting, join immediately the POPULAR SHORT HAND AND TYPEWRITING INSTITUTION, Darya Mahal, above Bhagirathi Stores, Kalkadevi Road, Bombay. Managing Proprietor B. B. Rele, B.A., LL.B., late Manager and Instructor of the Kalkadevi Shorthand and Typewriting Institution. Concession to the poor and the unemployed.
M

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L R2337

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L R2343

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L R2274

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K

## PHOTOGRAPHY

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Ph

## PHOTOGRAPHS.

Photographs of general interest are invited from readers from all parts of India for publication in "The Chronicle." Preference will be given to topical photographs on subjects of political, general, engineering, scientific or other interest. Accepted photographs will be paid for on publication, at usual rates.

The Editor undertakes no responsibility for the return of unaccepted photographs, but every endeavour will be made to return rejected photographs, accompanied by stamped addressed envelops.

All photographs must be sent to the

EDITOR,
"Bombay Chronicle,"
Wadeva St., Fort, Bombay.

## PUBLIC NOTICES.

GOVERNMENT ANNOUNCEMENTS, Legal and Public Notifications are published in these columns at the following rates:—

| per column inch per insertion. | |
|---|---|
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Mofussil advertisers are requested to send remittance in advance and state clearly, whether they wish to insert their advertisements in these columns or in the classified short advertisement column.

## NOTICE.

THE GREAT EASTERN ENGINEERING CO., LTD.

IN THE SECOND ORDINARY GENERAL MEETING of the Shareholders, held on the 15th August, 1925, a dividend of 4 per cent per annum was declared on the Ordinary and 7½ per cent on the Preference shares free of Income Tax.

The amount of the dividend will be paid at the Registered Office of the Company at 39/41, Apollo Street, Fort, Bombay, during Office hours on presentation of the Share Certificates.

The Mofussil Shareholders should make arrangements to submit their share certificates with Authority Letters through their Bankers or Representatives in Bombay, for the recovery of the Dividend as above.

THE GREAT EASTERN ENGINEERING CO., LTD.
Imperial Machine Co.,
Managing Agents.
Bombay, 23rd December, 1925.
24726

## NOTICE.

APPLICATIONS ARE INVITED for the post of a FULL TIME LECTURER IN ANATOMY AND PHYSIOLOGY for the B. J. Medical School, Poona. Pay Rs. 400—20—800. No private practice allowed. Applications, with copies of testimonials of previous experience, should reach the undersigned by the 31st January, 1926.

R. F. STEEL,
M.B., F.R.C.S. (Ed.),
Lieut.-Colonel, I.M.S.,
Superintendent.
B. J. Medical School, Poona.
24723

## NOTICE.

APPLICATIONS ARE INVITED for the post of the CHIEF OFFICER of this Municipality, which is permanently vacant on a salary commencing from Rs. 800 rising by annual increment of Rs. 75 to Rs. 1,250 with motor allowance of Rs. 100 per mensem. The selected candidate will be subject to the rules of the Municipality as regards fixity of tenure, travelling allowance and privileges regarding leave and leave allowances. The Municipality has a provident fund scheme, the subscription to which is compulsory. Intending candidates should apply to the President, Ahmedabad Municipality, stating their age, nationality, educational qualifications, experience, etc., on or before MONDAY, 18th January, 1926.

(Sd.) VALLABHBHAI J. PATEL,
President,
Ahmedabad Municipality.
Municipal Office, Ahmedabad,
17-12-25
24699

## TENDERS.

FOREST DEPARTMENT.

JAMMU AND KASHMIR STATE.

TENDERS FOR THE PURCHASE OF KUTH.

TENDERS ARE INVITED for the purchase of kuth (Costus) roots at present in stock at the State Godown at Baramulla, Kashmir, to approximately 4,000 maunds together with the collections of the three years 1926-28 expected to amount to 3,500-4,000 maunds per annum.

Forms of tender and particulars of the main conditions of the contract may be obtained on application to:—

The CHIEF CONSERVATOR OF FORESTS
Jammu and Kashmir State.
Srinagar.

Tenders will be received up to mid-day of the 31st January, 1926.

(Sd) PIAR SINGH, Lt., Col., R.B.
Offg. Chief Conservator of Forests.
Jammu and Kashmir State.
24736

## PUBLIC NOTICES.

DACCA UNIVERSITY.

APPLICATIONS are invited for READERSHIP IN ENGLISH to take effect from July, 1926 on a salary of Rs. 400 to Rs. 600 p.m. according to qualifications. Applications with testimonials and the names and addresses of three references must reach the Registrar not later than 28th February, 1926. For particulars of the appointment apply to the Registrar.
24705

## NOTICE.

THE PUBLIC ARE HEREBY INFORMED that One SHARE CERTIFICATE for 100 Ordinary Shares Nos. 199681/780 in the Birla Jute Manufacturing Co., Ld., standing in the name of Johurmull Rungta, has been LOST. Anybody dealing with the same will do at his own risk. The Company has been requested to issue a duplicate.

MAHADEOLAL MUNGALAL
43/44, Cotton Street, Calcutta.
24731

## NOTICE.

NOTICE IS HEREBY GIVEN that the partnership carried on in the name of Messrs. MANILAL GOKALBHAI & CO., between us and Mr. HARGOVANDAS HAKAMCHAND is DISSOLVED as from the 1st day of December, 1925, and the said partnership will hereafter carry on business in the same name between us the undersigned and the said Mr. Hargovandas Hakamchand has no concern therein whatever. Any person dealing with him in connection with said partnership will do so at his own risk and on his account and we the undersigned are not responsible for the same.

MANILAL GOKALBHAI
SARUPCHAND LALUBHAI
24735

GWALIOR RACES
1926.

FIRST MEETING.

TUESDAY, 9th February.
THURSDAY, 11th February.
SATURDAY, 13th February.

FIRST ENTRIES CLOSE 23RD JANUARY.

SECOND MEETING.

TUESDAY, 16th March.
THURSDAY, 18th March.
SATURDAY, 20th March.

FIRST ENTRIES CLOSE 1ST MARCH.

For Prospectus apply SECRETARY, Gwalior Races, Gwalior.

Telegraphic Address: "GHORDAUR, GWALIOR."
24591


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### P. & O. BRITISH INDIA.

(Incorporated in England)

**MAIL & PASSENGERS SERVICE.**

P. and O. SAILINGS to PLYMOUTH AND LONDON CALLING AT MARSEILLES.

All passengers are required to be in possession of passports.

| Date. | Steamers. | Connecting at Aden with | Tons. |
|---|---|---|---|
| 26 Dec. 1926 | RAZMAK .. | MOREA* .. | 10,919 |
| 2 Jan. | RAWALPINDI | | 16,109 |
| 9 „ | RAZMAK .. | NARKUNDA .. | 16,220 |
| 16 „ | RANCHI .. | | 16,657 |
| 23 „ | RAZMAK .. | MACEDONIA* | 11,080 |
| 30 „ | KAISAR-I-HIND .. | | 11,430 |
| 6 Feb. | RAZMAK .. | MOOLTANx .. | 20,847 |
| 13 „ | RANPURA .. | | 16,585 |
| 20 „ | RAZMAK .. | MALWA* .. | 10,941 |
| 27 „ | RAJPUTANA | | 16,100 |
| 6 Mar. | CHINA .. | MALOJA x .. | 20,837 |
| 13 „ | RAWALPINDI | | 16,100 |
| 20 „ | RAZMAK o .. | | 10,602 |
| 27 „ | RANCHI .. | | 16,650 |
| 31 „ | CHINA† .. | | 7,952 |
| 3 April | NALDERAx .. | | 15,993 |
| 10 „ | KAISAR-I-HIND .. | | 11,430 |
| 17 „ | RAZMAK .. | MOREA* .. | 10,919 |
| 24 „ | RANPURA .. | | 16,585 |
| 1 May | RAZMAK .. | NARKUNDAx .. | 16,227 |
| 8 „ | RAJPUTANA | | 16,109 |
| 15 „ | RAZMAK .. | MACEDONIA .. | 11,080 |
| 22 „ | RAWALPINDI | | 16,100 |
| 29 „ | RAZMAK .. | MOOLTAN .. | 20,847 |

x Through steamers from Australia have limited accommodation for passengers from India.
*Through steamers from China have limited accommodation for passengers from India.
o Terminates voyage at Marseilles. Passengers for London by sea transfer at Marseilles to the "Mantua."
† s.s. China 31st March extra steamer at following reduced rates:—
1st Saloon to London £80, £70, & £60,
1st Saloon to Marseilles £72, £62, and £56.
2nd Saloon to London £54, and £52,
2nd Saloon to Marseilles £50 and £48
The difference in passage rates is according to the position of the cabins.
Very Special berthing arrangements have been made to increase the comfort of passengers proceeding by the China on the 31st March 1926.

BRITISH INDIA SAILINGS.
Bombay to Port Said and Plymouth.

| Date about. | Steamers. | Tons. |
|---|---|---|
| 1926 | | |
| 14th Jan. | WARFIELD* .. | 6,060 |
| 4th Feb. | GHARINDA* .. | 5,306 |
| 18th Feb. | GOLCONDA* .. | 5,316 |
| 18th Mar. | DOMALA .. | 8,441 |
| 8th April | MARGHA .. | 8,278 |
| 29th April | DUMANA .. | 8,427 |
| 20th May | WARFIELD* .. | 6,060 |
| 10th June | Cargo Steamer .. | |

*Cargo vessels only, will not convey Passengers.

P. & O. SAILINGS TO COLOMBO, STRAITS CHINA, JAPAN and AUSTRALIA.

| | | |
|---|---|---|
| 31st Dec. 1926 | MIRZAPORE* .. | China, Japan. |
| 8th Jan. | JEYPORE* .. | China, & Japan. |
| 19th Jan. | KASHMIR connecting at Colombo with CATHAY .. | Straits, China, Japan. Australia |
| 24th „ | NAGPORE* .. | China & Japan. |
| 31st „ | KIDDERPORE*. | China & Japan. |
| 16th Feb. | LAHORE* .. | China & Japan. |
| 2nd Mar. | DELTA .. connecting at Colombo with NARKUNDA .. | Straits, China, Japan. Australia. |
| 2nd Apl. | MOOLTAN .. | Colombo and Australia. |

*Will not convey Passengers.

BRITISH INDIA SAILINGS.
TO AFRICA, KARACHI, PERSIAN GULF, TUTICORIN, COLOMBO, MADRAS, CALCUTTA AND RANGOON.

| | | |
|---|---|---|
| 25th Dec. | VASNA .. | Busreh via Karachi. |
| 26th „ | CHAKLA .. | Karachi & Kathiawar Coast ports. |
| 28th „ | VITA .. | Karachi & Kathiawar Coast ports. |
| 30th „ | BARPETA .. | Busreh via Karachi and P. Gulf ports. |
| 1926 6th Jan. | KAROA .. | East & S. Africa. |

There will be sailings for Karachi on Mondays, Wednesdays, Fridays, and Saturdays every week. Local passengers for Karachi can only proceed by the Friday Sailings when accommodation is not required for passengers ex the P. and. O. Mail steamer or through passengers to Busreh.

Terms and Rates of Freights and Passage may be arranged with

MACKINNON MACKENZIE & CO.
Ballard Road, Fort, Bombay.


**"WONDERFUL ANSWERS"**

to all questior regarding your future. Send birth ti.. or time of writing the letter and we will send you most accurate and striking answers without any exaggeration; because we also apply Mesmeric and Hypnotic processes. Send only two rupees for 6 queries and if you want Rs. 1/8 for our complete course of Mesmerism and Hypnotism. Mesmeric book complete course available only for a short time. EASTERN HYPNOTIC HOME, P. O. Chodavaram (Dt. Vizagapatam.)


## AMUSEMENTS


**PATHE CINEMA**

ROYAL OPERA HOUSE.

To-day and During the Week

**Special X'Mas Programme**

**'The Little Church Around the Corner'**

WITH

**Claire Windsor, Kenneth Harlan, Hobart Bosworth**

and a Great Cast

The Greatest Romantic Melodrama Ever Produced

**Harold Lloyd**

IN

**"Number Please"**

**PATHE GAZETTE**

All the Latest News

**MATINEE To-day & To-morrow 4 p. m.**

Other Shows Daily at 6 8 & 10 p.m.

**SEE** How bravely she works / How nicely she dances / How attractive she looks / How lovely she appears **?**

The Well-known Indian Actress

**MISS JUBEDA**

Who has no equal in the line

In the Royal Art Studio's

**Jewel Picture-from To-day**

**RA' NAVGHAN**

OR

**VIR PASALI**

An episode of history from the wellknown King of Saurashtra

AT

**CINEMA MAJESTIC**

GIRGAUM.

TIME AND RATES AS USUAL.


## AMUSEMENTS


**GRAND X'MAS WEEK**

**Extra Special Programme**

IN

**BALIWALA GRAND THEATRE,**

TARDEO, GRANT ROAD.

Under the kind patronage of H. H. the MAHARAJA SAYAJI RAO GAEKWAR, BARODA STATE

**GANDHARV NATAK MANDALI**

SATURDAY, 26-12-'25 at 3 P. M.

**"MUKNAYAK"**

SUNDAY, 27-12-'25 at 3 P. M.

**"SWYAMWAR."**

RATES AS USUAL and BOOKING in morning from 8 to 11 and Evening from 3 to 8 at the THEATRE.

MANAGER.

COMING ! ! COMING ! ! COMING ! !

**ONLY FOR FOUR PERFORMANCES.**

Under the Kind Patronage of H. H. THE MAHARAJA OF KOLHAPUR.

**KIRLOSKAR SANGIT MANDALI**

at RIPON THEATRE, GRANT ROAD.

ON

SATURDAY, 26-12-25 at 3 P. M.

NEW DRAMA ! NEW DRAMA ! !

**"RAJ RANJAN"**

( By Mr. Y. N. TIPNIS )

Tickets can be had from the Madhavashram, Girgaum, from Sunday.

S. N. CHAPEKAR, B. A., Proprietor.

**HANDSOME ADDITION**

TO THE

**Extra Special Handsome Programme**

of the XMAS WEEK.

**Mr. V. B. PENDHARKAR**

will present

THE PREMIER ARTIST

**Mr. GANPATRAO BODAS**

IN

**MANAPMAN as LAXMIDHAR.**

**SPECIAL XMAS PROGRAMME!**

OF BOMBAY'S FAVOURITE

**LALITKALADARSH MANDALI**

SATURDAY, 26th instant 8-30 P. M.

**MANAPMAN**

SUNDAY, 27th instant 3-30 P. M.

**SATTECHE GULAM.**

at the BOMBAY THEATRE GRANT ROAD


## AMUSEMENTS


**TO-DAY! CHANGE OF PROGRAMME TO-DAY!!**

KRISHNA FILM CO'S SOCIAL PICTURE

**KANGAL KEDI**

OR

**THE DOOMED SOUL.**

Stirring and Sensational Social Story.

TIME AND RATES AS USUAL.

**KRISHNA CINEMA**

Dubash Theatre, New Charney Road.

**GLOBE CINEMA** Sandhurst Road.

It's a PATHE SERIAL

1st Week ? Eps. 1, 2 and 3,

**"HURRICANE HUTCH"**

Featuring : World's Whirl wind actor

**CHARLES HUTCHISON**

Hutch Crosses the chasm on swaying cable ?

Escapes out of the swirling waters of Death ?

Also 2 Reels MACK SENNETT COMEDY "HOLLYWOOD KID"

**IMPERIAL**

presents

TO-NIGHT AND THIS WEEK

**LAXMI PICTURES**

Fine Art Production

**THE FIVE DIVINE-WANDS**

featuring

Mr. RAJA SANDO, Miss YEKBAL and Miss PUTLI

An enchanting drama worth showing your Family and Friends.

DAILY FOUR SHOWS at 5, 7, 9 and 11 P. M.

Shows on Saturday, Sunday and Christmas Holidays at 3 p. m.

**AMRUTANJAN**

is the last word in the cure for aches and pains. 25 years ( increasing sales prove this fact.

**AMRUTANJAN.**

is the only Indian pain balm used in millions of homes. It certainly

**CURES ALL**

aches, pains, swelling, sprain, stiff joints, cold, cough, cuts, bruises chilblains, rheumatism, backache and a host of other pain troubles. Cost 10 Annas.

*Sold Everywhere.*

It kills and cures all

**ACHES AND PAINS**

**WONDERFUL DELINEATION WITH AMAZING ACCURACY.**

Professor PANDIT MOTILAL, F.B.I.M.S (London). Scientific Astrologer and Palmist, Secretary, British Institute of Mental Science (Incorporated by Act of Parliament) Central India Branch Mhow, C.I. Examines Horoscopes, undertakes all Astrological works, delineates Palms, Questions answered. Advice on health, business, betterment, Marriage, Friends, Courtship, etc. at reasonable fees. Charges for one year in detail Rs. 3. Brief reading of your life Rs. 5. Full character reading Re. 1. Send time, date, month and year of birth or time of writing letter to above address Trial solicited. Testimonials highest from Civil and Military officers.

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**PAREKH & Co.**

Incorporated Certified Accountants.

Public Accountants, Auditors, Income Tax and Super-Tax Experts.

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2. Gaya Building, Mandvi, near Central Bank of India, Ltd.
3. Shilotri Bank Building, Tamarind Lane, Fort, Bombay.

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BECAUSE

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AND

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FOR

**1926**

**JEENA & CO.,**

POST BOX No. 819,

BOMBAY.

AGENTS and CORRESPONDENTS THROUGHOUT THE WORLD.

# COMMERCIAL.

## COTTON.

Liverpool, Dec. 24.

Total Day's Sales at Liverpool 4,000 bales.

Total Day's Sales on Spec. and for Exp. 500 bales.

Total Day's Sales of East Indian 20 bales.

Universal Standard 9.92 limited request

Egyptian F.G.F. Sakellaridis 16.80.

New York 11 a.m.:—

(As known in Liverpool at closing time.)

| | |
|---|---|
| January | 18.84 |
| March | 19.07 |
| May | 18.68 |

New York Noon Call:—

| | |
|---|---|
| January | 19.04 |
| March | 19.12 |
| May | 18.70 |

New Orleans 10 a.m.—

| | |
|---|---|
| January | 18.95 |
| March | 18.53 |

## OPENING TONE AND PRICES

Liverpool, Dec. 24.

FUTURE DELIVERY PRICES:—

| | |
|---|---|
| December | 9.61+.11 |
| January | 9.58+.11 |
| March | 9.60+.11 |
| May | 9.60+10 |
| July | 9.60+11 |
| October | 9.53+.10 |

## EGYPTIANS

| | |
|---|---|
| January | 15.85+20 |
| March | 15.85+.20 |

London, Dec. 23.

Cuban Sugar Nov./Dec. sellers 11

## EGYPTIAN COTTON.

### CLOSING PRICES.

| Months. | To-day's price. |
|---|---|
| December | 16.40+.50 |
| January | 16.15+.50 |
| February | 16.15+.50 |
| March | 16.10+.45 |
| April | 16.15+.45 |
| May | 16.15+.40 |
| June | 16.15+.35 |
| July | 16.20+.35 |
| August | 16.25+.35 |
| September | 16.35+.30 |
| October | 16.45+.15 |
| November | 16.45+.15 |

## CLOSING PRICES.

Liverpool, Dec. 24.

Cotton Delivery Mid. Uplands G. O. C. Liverpool.

| Months. | To-day's price. |
|---|---|
| December | 9.74+.24 |
| January | 9.70+.23 |
| February | 9.68+.23 |
| March | 9.71+.22 |
| April | 9.69+.22 |
| May | 9.72+.22 |
| June | 9.70+.22 |
| July | 9.71+.22 |
| August | 9.62+.20 |
| September | 9.58+.20 |
| October | 9.52+.19 |
| November | 9.46+.18 |
| December | 9.44+.18 |

Tone:—Steady.

## ADDITIONAL QUOTATIONS.

Liverpool, Dec. 24.

| | |
|---|---|
| Scinde, Good, | 6.95 |
| Scinde Fully Good | 7.35 |
| Scinde, Fine | 7.65 |
| Bengal, Good | 7.05 |
| Bengal Fully Good | 7.45 |
| Bengal, Fine, | 7.85 |
| Oomra, Good | 7.65 |
| Oomra Fully Good | 8.05 |
| Oomra, Fine | 8.45 |
| Broach, Good, | 8.15 |
| Broach Fully Good | 8.55 |
| Broach Fine | 8.95 |

## AMERICAN MARKETS.

New York, Dec. 24.

Cotton:—

Day's Receipts at all U. S. Ports 38,000; Yesterdays 35,000.

Day's Exports to Great Britain 1,000; Yesterday: 20,000.

Day's Export to Continent 8,000; Yester day: 7,000.

Futures at New York:—

| | |
|---|---|
| January | 19.02+.42 |
| March | 19.07+.19 |
| May | 18.69+.13 |
| July | 18.36+.12 |
| Spot Cotton at New York | 19.80+.40 |
| Spot Cotton at New Orleans | 19.25+.22 |

Futures at New Orleans:—

| | |
|---|---|
| January | 19.00+.24 |
| March | 18.51+.13 |

Fair Rio Coffee (No. 7 quality 17 7/16.

Demands Bills 4.84.62.

Silver Foreign mined 68 1/2.

Holiday until Monday.

## CLOSING PRICES

New York, Dec. 24

Futures at New York—

| | |
|---|---|
| January | 19.02+.42 |
| March | 19.07+.19 |
| May | 18.69+.13 |
| July | 18.36+.12 |

Liverpool, Dec. 24.

Cotton Delivery Mid. Uplands G. O. C. Liverpool.

| | |
|---|---|
| January | 9.70+.23 |
| March | 9.71+.22 |
| May | 9.72+.22 |
| July | 9.71+.22 |

London, Dec. 24.

Tele. Transfers 1/6 3/16 firm.

Bar Gold 4.4.11½ quiet.

Bar Silver Spot 31 11/16 quiet.

## LIVERPOOL COTTON STATISTICS

London, Dec. 24.

Total Actual Exports 3,000 bales.

Total Forwarded consumers 56,000 bales.

Total Stock 851,000 bales.

Total Imports 119,000 bales.

Actual Weekly Sales 21,650 bales.

## WHEAT

London, Dec. 24.

Barletta Russo—62½ lbs. Dec./Jan. sellers 61

Rozario Santa Fe—62½ lbs. Jan./Feb. nominal 62

Tone:—Firm—Dearer. Inactive

Australian Dec/Jan. value 60/6

Tone.—Dull— Buyers reserved.

Wheat Cargo in baril 62½ lbs. Dec. paid 61/3

## SEEDS

London, Dec. 24

Linseed Argentine (La Plata) Dec./Jan. sellers £16 3/4

Linseed Argentine (La Plata) Jan./Feb. paid £16 7/16

Tone:—Very little doing.

Cottonseed Bombay Dec./Jan. near value £7 7/8

Tone:—Slow

Castorseed Bombay Dec./Jan. £18½

Tone:—Dull-Inactive

Linseed Bombay D/J sellers £20 3/8

Rapeseed, Ferozepore, Usual Bold, per ton D/J sellers £20 1/4

Rapeseed, Toria, per ton D/J quoted £20 3/4

Rapeseed, Yellow Guzerat, per ton nominal.

Rapeseed. Brown Cawnpore, per ton D/J sellers £19 7/8

Tone of Rapeseed:—Dull

Yellow Cawnpore D/J sellers £23 1/4

## SHARES

London, Dec. 24.

Hongkong Bank £126½

Chartered Bank £21

National Bank £46 1/4

P. and O. Bank £9 1/8

Eastern Bank £6

London, Dec. 24

Rentes 3 per cent 47½.

Bar Silver (Spot) 31 11/16

Bar Silver 2 months hence 31 11/16

Closing Tone of Silver:—Quiet.

Interest day to day loans 3 5/8

Interest 7 days market loans 4

Discount, Bank of England Rate 5 per cent since 3rd instant

Bars sold £31,000.

London Markets closed until Monday.

## STOCKS, ETC.

London, Dec. 24.

Funding Loan 4 p.c. 1960/90 £85 5/8 unchgd.

Victory Bonds 4 p.c. £92 7/8 unchgd.

War Loan 5 p.c. 1929/47 £100 7/16+ 1/16.

Conversion Loan £75 1/4+ 1/16.

Indian Loan 5½ p.c. £100 1/2 unchgd.

Indian Loan 7 p.c. £104 1/2 unchgd.

Consols 2½ p.c 55 plus 7/8.

Rupee Paper 3½ p.c. 51 unchgd.

Indian Stock 3½ p.c. Sterling Loan 66 3/8 unchgd.

Govt. Securities 3 pc. 57 1/2 unchgd.

London, Dec. 24.

Total Bullion £144,600,000 Dec. £200,000.

Public Deposits £17,700,000 Inc. £7,000,000

Other Deposits £108,300,000 Dec. 10,000,000.

Govt Securities £45,400,000 Dec. £3,000,000.

Other Securities £79,800,000 Inc £1,700,000.

Notes and Gold £18,600,000 Dec. £1,800,000.

The Bank Reserve is 14.8 per cent of the Liabilities.

## JAVA SUGAR

London, Dec. 24.

Fine White Java C. and F. Calcutta Jan./March sellers 16

Fine White Java C. and F. Calcutta July/Sept. sellers 14/9

Fine White Java C. and F. Bombay July/Sept. sellers 14/4½

Fine White Java C. and F. Karachi July/Sept. sellers 15/0½

Tone.—Holdtrs firm not much demand.

## RUBBER

London, Dec. 24.

Para Up River Fine, Spot Jan./Feb. 48.

Tone.—Weaker

Plantation First Latex Crepe, Spot Jan. buyers 44½

Tone:—Firm—closing quiter—small business.

Ribbed Smoked Sheets Jan. paid and buyers 44½

## METALS.

London, Dec. 24.

English best Selected Copper £63 11/16.

Standard Copper G.M.B. £59 15/16.

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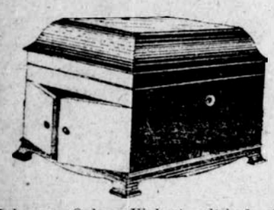

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# BOMBAY MARKETS

## WEEKLY REVIEW.

## COTTON.

### WEEKLY REVIEW.

FOREIGN MARKETS.

(From Our Correspondent)

During the week under review Home markets have been fluctuating but on the whole show a small change both in Liverpool and New York as compared with a week ago. The market was featureless and quiet.

The declining tendency in the American markets has made steady progress during the week and values at the time of writing indicate a further drop. The favourable weather in the South for picking and ginning has led to increased idea of the crop as can be seen from the Ginning Returns published by the Government this week, showing the amount of cotton ginned upto 12th December as 14,826,000 bales. The figure in question was undoubtedly larger than expected but it had no influence on the market as the latter was already well liquidated.

Speculative enterprise is at the moment almost entirely lacking and with the trade showing an apathetic view, hedge sales have been distinctly more in evidence. However, the general level has now fallen to a more attractive figure than that obtaining for some time, and any degree of steadiness will bring in its train an increased volume of trade support.

Trade reports from Manchester has distinctly run on pessimistic lines and business in the Textile industry overseas is also at a standstill. In view of the plentiful supply of the raw material and low level of prices it is rather difficult to understand why the trade has maintained an independent attitude, but we think that they are holding off with the idea of getting in on still lower rates. There is a lack of confidence but a firmer tendency in the raw material would stimulate business more than anything else.

As regards American spot cotton, the most urgent demand, emanating from those who had commitments to fill is for the time being over and the enquiry now continues to be on a moderate scale.

With the Christmas and the New Year holidays intervening, quietness will undoubtedly continue and there may be some further easing up in the situation, but broadly speaking, conservatively "bullish" ideas seem likely to be the most probable from now on, and advantage should be taken of declines to effect purchases.

With regard to the condition of the local market, prices during the week have considerably sagged under the influence of general free selling. The disparity that existed between American prices and ours has now disappeared and the market is more in a depressed state. The whole outlook is most uncertain, but personally we are inclined to think that the decline has gone rather too far and with the commencement of the New Year we expect trade conditions to improve and confidence to be again restored.

The following were the changes in the Home markets as compared with last week:

| | Last week. | This week. |
|---|---|---|
| New York January | 18.54 | 18.60+6 |
| New York March | 18.77 | 18.88+11 |
| New York May | 18.55 | 18.56+1 |
| New York July | 18.25 | 15.24—1 |
| New York October | 17.83 | 17.88+5 |
| Liverpool January | 9.50 | 9.47—3 |
| Liverpool March | 9.54 | 9.49—5 |
| Liverpool May | 9.57 | 9.50—7 |
| Liverpool July | 9.57 | 9.49—8 |
| Liverpool October | 9.42 | 9.33—9 |

### LOCAL FORWARD MARKET.

Fully Good M. G. Broach April/May opened on the 18th inst. at Rs. 358 and gradually eased to Rs. 355 1/2 on selling by Commission Houses. Improving to Rs. 357 the market further declined to Rs. 346 1/2 on selling by Commission Houses and Shroffs. On buying by Commission Houses and jobbers the values recovered to Rs. 351 but the market again gave way to Rs. 337 1/2 on free selling by Commission and Japanese Houses and Shroffs. Around this level prominent Shroffs bought lifting the prices to Rs. 347 and the market closed on the 24th inst. at Rs. 345.

Fine Oomra January opened on the 18th inst. at Rs. 330) and going up by a rupee gradually eased to Rs. 320 on Shroffs and Commission Houses selling. Improving to Rs. 325 on Commission Houses buying the market further declined to Rs. 310 1/2 on Offices and general selling, and after sharp fluctuations closed on the 24th inst. at Rs. 319. Whilst Oomra March opened on the 18th inst. at Rs. 332 and gradually declined to Rs. 320 on selling by Commission Houses and Shroffs. Going up to Rs. 323 the market further gave way to Rs. 308 1/2 on Shroffs and Offices selling and after sharp fluctuation closed steady at Rs. 316 1/2 on the 24th inst. F. G. Bengal January opened at Rs. 284 1/2 and closed at Rs. 271 the highest being Rs. 285 and the lowest Rs. 265. Whilst March opened at Rs. 288 and closed at Rs. 274 the highest being Rs. 289 and the lowest Rs. 268.

## TRADE AND FINANCE.

### WEEKLY REVIEW.

(From Our Correspondent)

Conditions in the money market are unchanged with a steady tone prevailing. Call money is in demand at 3 per cent., while there are borrowers for two to three months at about 4 to 4½ per cent. six months 4 1/4 per cent. and twelve months per cent.

In the gilt-edged market prices have been generally steady with fair demand on the part of investors. The result of the tenders for the 6 per cent. Karachi Port Trust Loan reveals an allotment of 5.99 per cent. 3 1/2 per cent paper improved from Rs. 68/11 to Rs. 68/14. 5 per cent. loans, 1933 and 1945-55 are unchanged at Rs. 99/14 and Rs. 99/13 respectively. 5½ per cent. Bonds 1928 are steady at Rs. 105/8. 6 per cent. Bonds 1927 and 1930, are quoted at Rs 101/8 and Rs. 103/12, and 1932 at Rs. 105/2. 6½ per cent. Bombay Development Loan declined by two annas to Rs. 108.14.

According to the currency return dated 15th December 1925, sterling securities have increased by one crore of rupees. The total number of notes in circulation decreased by Rs. 15.09 lacs to Rs. 191.08 crores. Silver coins have declined by Rs. 115.16 lacs, while gold bullion and silver under coinage remain unchanged at Rs. 22.31 crores and Rs. 7.23 crores respectively. The metallic reserve ratio to circulation is 55.98 as against 56.54 a week ago.

The London "Economist" reviews in recent issue Japan's financial policy as outlined by the Minister of Finance before the general meeting of the Japanese Clearing Banks. After quoting the figures expenditure estimated in the Budget for 1926-27, the Minister continued that the Government intended to reform the present taxation system with a view to obtaining a better distribution of burden. The main features of the plan were the reduction of income tax, land tax, business tax and the abolition of Excise Duty on cotton textiles, etc. He also stated that the proposed Goverment's borrowings for 1926-27 would be issued through post offices or by way of advances from various public departments and thus avoid a course to public markets, by continuing a system which helped to mitigate the stringency of the money market and to reduce the general rate of discount.

### EXCHANGE.

Sterling exchange continued steady but inactive throughout the period under report, with the rate for ready T. T. being unchanged at 1s. 6-5/32d. and buyers at 1s 6-3/16d. Forward rates in the market are also unchanged. Only few bills were showing both here and in Calcutta and the enquiry for bullion T. T. has been on a restricted scale

The dollar sterling quotation has been steady round 4.85.1/16 dollars. French francs after regaining from 133.70 to 129.90 close at 132. Belgian francs and the Italian lira are steady at 107 and 120 respectively.

The figures for India's Overseas Trade for the month of November 1925 show total imports of private merchandise amounting to Rs. 1873 lacs, total exports Rs. 3057 lacs and the net movement of treasure import Rs. 459 lacs. The total visible balance of trade, merchandise and treasure, in favour of India amounts to Rs. 729 lacs. Balance of remittances of funds adverse to India amounted to Rs. 566 lacs.

### GOLD.

The gold rate has been well maintained, but the market is lacking in speculative activity in view of the comparatively small fluctuations. The difference between January and February has widened to about nine pies per tola. The present stock is estimated at about 7 lacs tolas with the daily off-take averaging some 30,000 tolas. Both the official and the market price of gold in London are unchanged at 84s. 11½d. The price of sovereigns has improved and closes at Rs 13-5-0 for ready and Rs. 13-5-3 for forward. The highest and lowest rates in our market during the week were Rs 21-3-0 and Rs. 21-2-9 for ready, Rs. 21-3-3 and Rs. 21-3-0 for 31st December 1925 settlement and Rs. 21-4-0 and Rs. 21-3-3 for 29th January 1926 settlement. The incoming mail is expected to bring £45,000 gold. Inclusive of these arrivals and exclusive of the present week's shipment the total visible supply from London to India is about £126,000. The total imports of gold during the week amounted to Rs. 11.85,219.

### SILVER.

Fluctuations in the silver market were within the narrow range of about 5 annas per 100 tolas. The market opened at Rs. 72 for ready, eased off to Rs. 71/11, but subsequently improved and closes at Rs. 71/13. The speculative activity in the Shanghai market, particularly in yens, still continues to dominate the fluctuations in the price of silver here. In Shanghai the rate for T. T. on London has been fairly steady at about 3s. 1.1/2d. with occasional rise to 3s. 1-5/8d. The daily off-take averages some 190 bars and the stock approximates some 2500 bars. The highest and lowest rates in London during the week were 31-13/16d. and 31-3/4d. ready and 31-13/16d. for forward. In our market the highest and lowest rates during the week were Rs. 72 and Rs. 71-11 for ready, Rs. 71/12 and Rs. 71/8 for 4th, January settlement and Rs 71/7 and Rs. 71/3 for 3rd February settlement. The incoming mail is expected to bring £65,000 silver. Inclusive of these arrivals and excluding the present week's shipment the total visible supply from London to India is about 315,000. The total import of silver during the week amounted to 69 bars and Rs. 612.082 in coin.

### SHARES.

The Stock Exchange was open throughout the period under report. Firmer conditions prevailed in the cotton mill section with some improvement in the price of leading scrips. The tone of the market continues healthy, the inclination being rather to buy at lower levels than to sell at higher levels. The following are the fluctuations in some of the principal shares:—Bombay Dyeing Rs. 843/12-841/4-861/4, Century Rs. 411/4-403/12-416/4; Central India Rs. 457/8-463/12; Crescent Rs. 197/8-95.200; Fazulbhoy Rs. 835-827/8-837/8 New Great Rs. 300.203/12-202/8; Pearls Rs. 456/4-452/8-467/8; Simplex Rs. 153/12-150-158/8 and Swadeshi Rs. 445-443/12-450.

The miscellaneous section has generally improved. Andhra Valleys improved from Rs. 525 to Rs. 545, and Tata Hydros from Rs. 882/8 to Rs. 906/4. Alcocks were steady at Rs. 145. Tata Irons Ordys and Defds both improved to Rs. 17/4 and Rs 31/4 respectively. Bombay Trams remained steady at Rs. 100. Bundi Cement is quoted at Rs. 11, Katni Ordys. at Rs. 35 and Defds. at 120. Railway shares are practically unchanged except Tapti Valley which advanced from Rs. 615 to 617/8.

Among Bank shares, Imperial Banks improved from Rs. 1466/4 to Rs. 1475, Contributories from Rs. 380 to Rs. 382/8. Bank of India shares are steady at Rs. 70/8 and those of the Central Bank are quoted at Rs. 22/8.

## YARN MARKET.

Bombay, Dec. 24.

Since our last report the yarn market has remained unchanged and as the prices of the raw material have eased further the tendency in Yarns was distinctly easy. Demand has not as yet shown any improvement but as the rates have declined inquiries have been slightly better and if Cotton continues steady at or about this level confidence may be restored and prices may not decline any further. At the moment however there is no confidence and dealers have not been making any fresh purchases except at very low rates. As a matter of fact at present their attention is confined to selling off their holdings at the best available prices in as much as they are convinced that before long prices will decline further and if they have cleared off their holdings by that time they will be in a position to buy at much lower rates and to make profits from those purchases. Advices from all parts of India as well as from China and Rangoon are not very hopeful and buying is much restricted.

English Yarns.—These have declined further both in ready and forward deliveries. Manchester has reported a further decline in prices and although several offers are on cable actual business booked so far is very small.

Japanese Yarns.—Position is quite unchanged and turnover is comparatively much better than in English and Indian varns. Fresh forward business is being done in small quantities of 2/40s, 2/42s and other yarns as well as in Mercerised yarns. Import Houses have been selling in small lots and the requirements of dealers are satisfied. Rates in Japan are very irregular and more or less fluctuate on price of Cotton and the course of Exchange. Sampin has remained very steady at the close but Exchange has declined to a certain extent.

Indian Yarns.—Our mills have not been able to work fully as yet and the pressure of the production is therefore not yet felt much in the Local Market. Some of the Mills anticipating lower rates are eager to place their yarns for forward deliveries but the buyers are very scarce and those that are able to offer for large quantities have been offering at rates which appear awkward at the very outset. Cotton has considerably declined and yet it is very difficult to judge exactly the course of the Raw material. The condition of the market on the whole therefore causes much anxiety both to the sellers and the buyers and they are unable to meet each other very freely. Reports from various consuming centres are not yet hopeful and actual buying is very much restricted.

We do not anticipate any special change in the market for about 2 weeks as yet when after the New Year we believe the raw material will also settle down and this will cause improvement in demand as a result of the confidence among the buyers.

We take this opportunity of wishing very happy Christmas and a prosperous New Year to all.


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BY MAHATMA GANDHI.

## CHAPTER III.

### CHILD MARRIAGE

Much as I wish not to have to write this chapter, I know that I will have to swallow many such bitter draughts in the course of this narrative. And I cannot do otherwise, if I claim to be a worshipper of Truth. It is my painful duty to have to record here my marriage at the age of thirteen. As I see the youngsters of the same age about me and under my care and think of my marriage, I am inclined to pity myself and to congratulate the youngsters for their having escaped my lot. I can see no moral argument in support of such an unconscionably early marriage.

Let the reader make no mistake. I was married, not betrothed. For in Kathiawad there are two distinct rites-betrothal and marriage. Betrothal is a mutual promise on the part of the parents of the boy and the girl to marry them, and is not inviolable. The death of the boy entails no widowhood on the girl. It is an agreement purely between parents and the children have no concern with it. They may not even be informed of it. I was betrothed thrice in turn though I do not know when. I was told that two girls chosen for me died in turn, and I infer threfrom that I was betrothed thrice. I have a faint recollection, however, that the third betrothal took place in my seventh year. But I do not recollect having been informed of it. In the present chapter I am talking about my marriage of which I have the clearest recollection.

It will be remembered that we were three brothers. The eldest was already married. The elders decided to marry my second brother who was two or three years my senior, a cousin possibly a year senior, and me, all at the same time. In this there was no thought of our welfare, much less our wishes. It was purely a question of their convenience and economy.

Marriage among Hindus is no joke. The parents of the bride and the bridegroom often bring themselves to ruin over it. They waste their substance, they waste their time. Months are taken up in preparing for it—in making clothes and ornaments and preparing budgets for dinners. Each tries to beat the other in the number and variety of courses to be prepared. Women whether they have a voice or no, sing themselves hoarse, even get ill, and disturb the peace of their neighbours. These in their turn quietly put up with all the turmoil and bustle, all the dirt and filth representing the remains of those dinners, because they know that a time would come when they also would be behaving no better.

Better, thought my elders, have all this bother at one [illegible] greater [illegible] for money could be freely spent. My father and my uncle were both old, and we were the last children they had to marry, and it is likely that they wanted to have the last best time of their lives. In view of all these considerations a triple wedding was decided upon, and as I have said before, months were taken up in preparation for it.

Only the preparations gave us scent of the coming event. I do not think the event meant to me any more than a prospect of good clothes to wear, of drums beating, of marriage processions, rich dinners, and of getting a strange girl to play with. The carnal desire came in later. I could if I wished, describe here the process of its growth. But the reader should forego all curiosity in that behalf. I propose to draw the curtain over my shame, excepting a few details which are worth recording and which I am coming to later. But even these details have little to do with the central idea I have kept before me in writing this story.

So my brother and I were both taken to Porbandar from Rajkot. There are some amusing details of the preliminaries to the final drama—e.g. smearing us with turmeric paste all over the body—but I must omit them.

My father was a Diwan, but nevertheless a servant, and all the more so because he was in the good books of the Thakore Saheb. The latter would not let him go until the last moment. And when he did so, he ordered special stage coaches for him, reducing the journey by two days. But—? The fates had willed otherwise, Porbandar is 120 miles from Rajkot,—a cart journey of five days. My father did the distance in three, but the coach toppled over in the third stage, and he sustained severe injuries. He came bandaged all over. Half his and our interest in the business was gone, but the ceremony had to be gone through. For how could the marriage dates be changed? I forgot my grief over my father's injuries in the childish revels of the wedding.

I was devoted to my parents. But no less was I devoted to the passions that flesh is heir to. I had yet to learn that all happiness and pleasures should be sacrificed in devoted service of the parents. And yet as though by way of punishment for my desire for pleasures an incident (of which later) happened which has ever since rankled in my Nishkulanand sings: 'Renunciation of objects, without the renunciation of desires is shortlived, try however you may'. And whenever I sing this song or hear it sung, this bitter untoward incident rushes to my memory and makes me ashamed.

Father put on a brave front in spite of the injuries, and took full part in the wedding. As I think of it, I can even to-day call up to my mind's eye the places where he sat as he went through the different details of the ceremony. Little did I dream then that one day I would be subjecting my father's having married me as a child to severe strictures. Everything that day seemed to me right and proper, and pleasing. There was also the eagerness to get married. And as everything that father did then struck me to be beyond reproach the recollection of these things is fresh in the memory. I can picture to myself even to-day how we sat on our wedding dais, how we performed the "Saptapadi"* how the newly wedded husband and wife put the sweet "Kansar" into the months of each other, and how we began to live together. And oh! that first night. Two innocent children all unwittingly hurled themselves into the ocean of life. My brother's wife had thoroughly coached me about my behaviour on the first night. I do not know who had coached my wife. I have never asked her about it, nor am I inclined to do so now. The reader may be sure that we must have been too nervous to face each other. We were certainly too shy. How was I to talk to her, and what? The coaching would not carry me far. But no coaching is really necessary in such matters. The impressions of the former birth are potent enough to make all coaching superfluous. We gradually began to know each other, and speak freely to each other. We were both the same age. But I took no time in assuming the authority of a husband.

But of that in the next.—(Translated from "Navajivan" by Mahadeo Desai) in "Young India."

*Making seven steps round the sacred fire to complete the marriage ceremony.

†Possibly a purely Guiarat custom.

## INDIAN CHRISTIANS AND MUNICIPAL ELECTIONS.

To The "Editor of The Chronicle"

Sir,—I should be happy if you would kindly find space in your popular and esteemed journal for a few remarks in connection with a movement started by certain Indian Christians with a view to put in their friends as candidates for seats in the Municipal Corporation of Bombay.

Apart from the diversity of race, language, habits, customs, etc., the Indian Christians are divided and sub-divided into castes, accentuated by jealousies, rivalries and clannishness of narrow type. Goan, Mangalorean, East Indian and Malabar Catholics, etc., of Roman and Syrian rites, as well as of the Syrian rite not in communion with Rome, make the largest part of the Christendom in Bombay. To this should be added Protestant Christians of various denominations and sects. The collection of these various elements makes an interesting phantasmagoria of variegated colours and races. The Roman Catholics are further divided. The Goans are, almost to a man, Padroadists and the East Indians are also, in a great measure, because both are in the Portuguese Padroado diocese of Damaun, but this does not mean that both of them are pro-Padroadists or pro-Portuguese. The East Indians in the diocese of Damaun are agitating for getting out of it. Again, most of the Goans are Portuguese subjects. One has to take conflicting interests into account and watch the game and see through the things.

My submission is, therefore, they launch out a scheme for political unity, that the social barriers, should be abolished, and that when all India cries out for unity and uniformity a separatist movement on the part of Christians interferes with the desired goal. Now as to the plan formed to get on the Corporation three Goans, one Mangalorean and one East Indian, I am afraid time will bring revenge on the organizers and their friends by setting other communities against them. Already, jealousies have shown themselves in the community itself.—Yours, etc.,

CUI BONO?


# MALARIA

Among the diseases that commonly afflict those who reside in freely watered or swampy districts, or in regions newly opened to agriculture, none are so general as

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**Intermittent and Remittent Fevers**

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# Health

WE are distributing free a booklet which gives most interesting scientific advice on the conservation of health. It contains much valuable information for mothers and expectant mothers on how to bring up strong, healthy children; gives proper feeding charts for infants of various ages and ends with a number of splendid recipes for preparing many delicious dishes with nature's wonderful health food—Quaker Oats.

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**Quaker Oats**

**Martyrs to backache!**

Are you one of these? Does day after day drag by, and your backache never cease? Are you distressed also by inflamed and rheumatic limbs, pains in the head and across the shoulders, dropsical swellings and urinary troubles? No wonder, then, that you feel weak and ill by day, and too worn out to sleep when night-time comes.

Look to your kidneys! Backache is frequently kidney-ache, Nature's warning of serious kidney weakness. Other warnings follow all too quickly; headaches, dizzy spells, depression, bladder weakness, gravel, and the swellings of dropsy.

Don't give way to worrying; use Doan's Backache Kidney Pills. This special kidney medicine has restored health to thousands; it should not fail in your case. Doan's Pills strengthen weak kidneys and also *prevent* kidney trouble. You will find an occasional course of Doan's Pills a reliable precaution.



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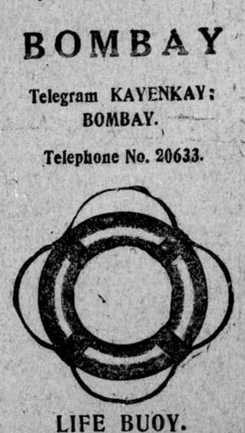

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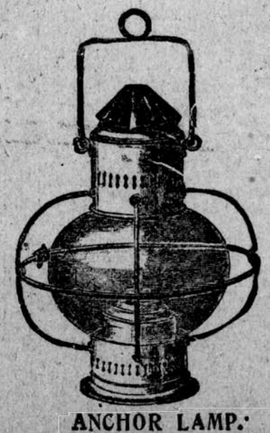

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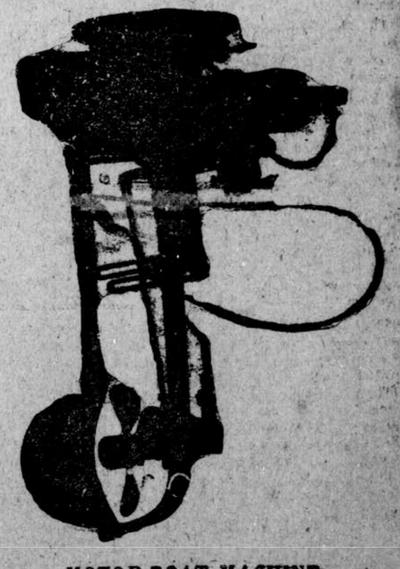

MOTOR BOAT MACHINE.

# THE KHADDAR MOVEMENT

## STEADY PROGRESS

## ALL INDIA SPINNERS' ASSOCIATION'S REPORT.

The following are extracts from the annual report just issued of the All-India Spinners' Association for the year 1924-25, being an account of the All-India Khadi Board:—

In the last annual report of the All-India Khadi Board it was pointed out that the field of khadi work is vast and considering the abundance of natural facilities that exist in a number of provinces it was said that production of khadi could be multiplied to any extent and the national industry, though now in an emasculated condition, could soon be placed on such a footing as would enable it successfully to meet the inroads of foreign and millmade cloth. But if we are to secure substantial and lasting results and the industry is to be organised on a sound basis, the one indispensable condition of success is the evolving of business efficiency in the khadi organisations throughout the country. There is no doubt that even now khadi work commands the services of a large body of devoted and patriotic workers. But it cannot be said that they possess to-day that knowledge and business efficiency so indispensable for the success of the movement. The activities of the All-India Khadi Board therefore during the nine months that have elapsed since the issuing of the last report were directed mainly towards consolidating the ground already gained, and systematising the work already existing rather than embarking on new policies or launching on new schemes of work. It cannot indeed even now be said that we have fully succeeded but there is no doubt there has been a great deal of improvement in the position. Wherever a proper organisation and some business efficiency have been evolved as for instance in Tamil Nadu, Bengal and to an extent even in Behar, the work has made substantial progress.

### EDUCATIVE PROPAGANDA

The decision of the Belgaum Congress with its emphasis on Khadi and voluntary spinning offered a favourable atmosphere and Gandhiji's tours organised immediately after, stimulated the interest in khadi, gave considerable impetus to local production and sale and created a general demand for Khadi throughout the country, which even the best organisation could with difficulty satisfy. The message was also carried to the Indian States—in Kathiawad by Gandhiji and in Rajputana by Seth Jamnalal Bajaj and Sjt. Manilal Kothari, and it was received with sympathy both by the public and the princes. The enlistment of the sympathy of our ruling chiefs opens a new sphere for this work and should yield results of far reaching importance. During the course of this year, Kerala, Tamil Nadu, Gujarat, Bengal, Behar, Assam, the United Provinces, Rajputana, and the Punjab were visited by Gandhiji and other members of the Council and this gave a considerable impetus to the activities of the different organisations resulting in an increased output and sale of Khadi as will be seen from the following figures:

| Provinces | Production | Sales |
|---|---|---|
| | Rs. | Rs. |
| Ajmer | 26474 | 25678 |
| Andhra | 388940 | 636569 |
| Assam | ... | ... |
| Behar | 468464 | 242421 |
| Bengal | 247626 | 211077 |
| Berar | ... | ... |
| Bombay | ... | 424179 |
| Burma | ... | 23165 |
| C. P. Hindi | 3380 | 16793 |
| C. P. Marathi | ... | 15640 |
| Delhi | 10807 | 20827 |
| Gujarat | 42423 | 376141 |
| Karnatak | 79564 | 120041 |
| Kerala | 3877 | 26429 |
| Maharashtra | 9565 | 78916 |
| Punjab | 65576 | 80974 |
| Sindh | 11350 | 15061 |
| Tamil Nadu | 812787 | 952136 |
| U. P. | 27498 | 66906 |
| Utkal | 4703 | 29117 |
| Total ... ... | 1903034 | 3361061* |

*The sale figures involve considerable duplication.

The above figures are for the period from 1-10-24 to 30-9-25. They for the most part cover only production and sale under the supervision of the Board and represent only the results of the activities that have sprung out of the non-co-operation movement. They do not represent such production as has been traditionally in existence in several parts of Assam, Rajasthan, Punjab and Andhra, independent of this movement.

It will be seen from the above that there has been remarkable progress in the case of Tamil Nadu, Bengal and Behar. Tamil Nadu has increased its production by nearly 75 per cent and at the same time organised local sales in a systematic way so that it has been able to consume Rs. 4½ lakhs, nearly equal to its total output of the previous year. Bengal and Behar are also well organised and are making vigorous effort towards pushing on their activities. Their production this year is more than double that of the previous year. Andhra figures also represent fairly considerable work, though, owing to the excessive decentralisation there even now the reports cannot be said to be complete. The provinces of Karnatak, U. P. and Punjab are working steadily and offer promise of extensive work in the future. Bombay, and Gujarat are known as good markets for khadi. Gujarat is also making an effort to increase local production. The possibilities in Rajputana, Utkal, Assam and the districts surrounding Delhi are great but to day we have no organisations in these provinces that can deal with the facilities available there. Attempts are however being made to set up suitable agencies of work in these areas.

### FINANCIAL AID

It has been the endeavour of this Board to push up production in provinces where there is abundance of natural facilities as well as efficient organisation so as to enable them to help with their surplus product neighbouring provinces which are not yet in a position to start khadi production of their own on any considerable scale. The Board has also been helping the establishment of Khadi stores in big cities by offering financial assistance to capable organisers investing their own funds. In pursuance of this general policy the All-India Khadi Board has extended help this year to various Provincial Boards and other khadi organisations either in the shape of loans or loans on pledge of goods or cotton stocked for them.

In order to help and stimulate khadi sales the Board last year sanctioned the payment of hawking commissions and bounties on retail sales to Bhandars. The facilities for hawking have been taken advantage of only in the major provinces of Tamil Nadu and Andhra. The bounty scheme has not been taken much advantage of, because the minimum retail sales prescribed for entitling a Bhandar to the benefit were fixed at too high a figure. The minimum has since been lowered to Rs. 1,000 per year and it is possible that this may help in some measure towards the object with which the scheme was sanctioned, viz. to draw out private capital for purposes of investment in the sales of Khadi.

### SALE DEPOTS

In addition to the efforts of the Provincial organisations to open sale depots in all important centres within their jurisdiction, the All-India Khadi Board has also helped to open new depots at Cawnpore and Jaipur, generally on the same lines as in the case of the A. I. K. B. Bhandars at Bombay. The G. P. S. Bhandar, Bombay, and the Congress Khadi Bhandar, Poona, have also been brought under the same scheme.

### VOLUNTARY SPINNING

The ultimate ideal of the Khadi programme is to universalise the Charkha so that the whole of the country's requirements in regard to yarn may be met by the work of the starving millions supplemented by the efforts of voluntary spinners. But this can only be realised if people inbued with national consciousness and possessing influence with the people take to spinning as a national duty and set the example to the country. The yarn franchise was brought into existence at Belgaum Congress to help this end but owing to extraneous reasons it could not receive a fair trial and was ultimately modified at the A. I. C. C. meeting at Patna. The idea of voluntary spinning has not however been lost on the workers or the people as is seen by the fact that already in the newly constituted A. I. S. A., nearly 2,000 members have sent their quotas.

### TECHNICAL DEPARTMENT

In the report for last year the work of this Department was stated to be of the following kinds:—

Research and improvements in implements, and manufacture of good implements to serve as models.

Training of students in ginning, carding, weaving, dyeing and equipping implements.

Work in connection with the spinning resolution.

In all these directions fairly considerable work was done in the course of this year. The department has been successful in manufacturing an improved yarn press for handling yarn at the comparatively cheap price of Rs. 50. Several important improvements have been effected in the hand-gin as a result of experiments carried on. The details in regard to them are given in "Navajivan" of 6th December 1925, and will shortly be published in the form of a bulletin in different languages.

Large orders are being received for spindles, guts, carding bows, charkhas, looms, and other implements: they are all being attended to by the Ashram. Orders for taklis are being received by hundreds and the Ashram is trying to makes special arrangements to meet the demand. In the Technical School conducted by the Department about 40 students were admitted this year for training. Carpentry work has been added to the curriculum this year. Students are now being taught to make winders, carding bows, spindle holders etc., as also the making and repairing of spindles.

### INFORMATION BUREAU

Of the publications brought out by this Bureau during the year the most important is the revised edition of the Khadi Guide containing fuller and more detailed information than what was found possible to give in the publication of the previous year. Besides the Guide, three bulletins also were published and matter and blocks are ready for some more. A scientific treatise on Takli with the necessary blocks is also ready and will be shortly published.

### A. I. S. A.

The above is a brief "resume" of the khadi activities during the nine months ending 30th Sept. 1925. On the 22nd Sept. 1925 the A. I. C. C. passed the resolution authorising the starting of the All-India Spinners' Association and trasferred all the Congress Khadi investments and assets to the new organisation. The Association has taken charge of the A. I. K. B. investments and work from the 15th Oct. 1925. The Council of the All-India Spinners' Association met for the second time at Sabarmati on 10th Nov. last and passed resolutions for organising the whole work in the country on centralised lines.

### FUTURE OUTLOOK

The outlook for the future is hopeful but it is well to remember that we are still only in the earlier stages of the march. More than on anything else the success of the movement will depend on our evolving efficient business organisations and the bringing in of a large number of disciplined and capable workers. The creation of an efficient Khadi Service is the first essential if even the known facilities for khadi work are to be availed of in full measure. If this could be done everything else will follow. There is no reason to think that the country will not extend its fullest financial support to this cause when it finds that the moneys are being administered efficiently and to the fullest advantage. The collections of the Deshabandhu Memorial Fund, it is expected, will naturally be made available for this work. The facilities are therefore ample and we have only to strive and build up a sound organisation and capable service to proceed further towards our goal.

# BOMBAY AMUSEMENTS.

## EXCELSIOR THEATERE.

The London musical Company on Saturday evening and at the Sunday matinee will present their farewell programme consisting of all the most popular items in their reportoire. The company leaves for Poona on Monday.

## WELLINGTON CINEMA.

The great attraction at the Wellington Cinema, to-night, and this week, will be Murray, the world famous escapologist or as commonly known, the Handcuff King, Murray, who is on a world tour, has been handcuffed, legironed, locked in jails, roped and tied up, nailed in cases and thrown in rivers, and has participated in many other quiet pastimes with the police officials of thirty different countries, so that there should be big houses to see his marvelous feats. On Saturday and the days following, Murray will perform the "5,000 dollar trunk Mystery." This title was gained through a challenge by Houdini. The mystery consists of being handcuffed and bound placed in a box which is bound with steel and sealed in a canvas covering, and from which Murray escapes in a few seconds.

In addition to the performance of the Handcuff King, the management of the Wellington Cinema are screening a five-part drama, entitled "Quick Change," and featuring George Larkin in the principal part. The story conetrn a newspaper reporter, Tip O'Neill, who is on the track of a crook, whom he seeks to bring to justice for a murder. He meets with many mishaps but eventually proves the villain's guilt and saves an innocent boy from going to prison. There are plenty of thrills in the story, which is claimed to be one of the most intensely absorbing newspaper stories ever filmed.

## WEST END CINEMA.

Motion picture directors are not certain that music hath charms to soothe the savage beast, but whether it is true or not they are taking no chances when they are shooting jungle scenes in which normally ferocious beasts appear.

Many of the scenes in "Lorraine of the Lions," a Universal-Jewel coming to-night, and this week at the West-End Cinema (New Churney Road), were taken with wild beasts. The entire company, including Norman Kerry, Patsy Ruth Miller and Edward Sedgwick, director, had to be penned in a six-acre enclosure with twenty lions, two tigers, a gorilla and thirty monkeys wondering about loose.

The animals were all used in various scenes and four trainers were kept busy herding them around. All the while a small orchestra was kept busy. The violinist fiddled and another musician played on a portable organ. The music was apparently effective, for the animals never became uncontrollable.

The story is a feminine version of "Tarran," and starts with the ship-wrerking of a circus boat in the midst of the South Seas. The only survivors are a young girl and many of the animals. She grows up with these as her only companions and is rescued twelve years later and takes back to civilization with her a huge gorilla.

She falls in love and the gorilla becomes insanely jealous, killing one suitor. The object of the girl's affection is spared but the gorilla is about to dash the girl to death when he grasps a high voltage wire and is killed.

The picture is an amazing study of animal psychology presenting many unusual twists which have been but recently discovered by the world's foremost students of animal psychology. The story is a thrilling progression of events moving from beginning to end with the ever present air of great suspense.

The cast includes, besides the principals, Fred Humes, Joseph J. Dowling, Philo McCullough, Harry Todd, Frank Newburg, Rosentary Cooper, Doreen Turner, Jackie Goodrich, and W. Stewart McCrea.

The story was by Isadore Bernstein and was written for the screen.

## LOKMANYA RASHTRIYA KANYASHALA

A short programme of sports was gone through under the presidentship of Shrimati Champawatiben Pratapgirjee, on Sunday last from 3-30 p.m. to 6 p.m. at the Lokmanya Rashtriya Kanyashala, at the Congress House in the presence of the parents and guardians of the students. After the prize-distribution was over, the President addressed the meeting saying that the school was progressing satisfactorily and appealed to every citizen to help the institution as far as possible as it did not accept any grant from the Government and depended on people's help. She gave a donation of Rs. 1,000 to the school wishing it a success. The next day the programme of indoor games, feast, and interesting dialogues in different languages was arranged and carried out most successfully to the entire satisfaction of the parents and guardians of the students of the school.

# TO-DAY'S RACES.

## WINTER MEETING 4TH—DAY.

### SELECTIONS BY "SENEX."

THE BORIVLI PLATE.—Div. I.—Distance 1¼ Miles. Time 2-45 p.m.

| | |
|---|---|
| FAISAL | 1 |
| KANNAN | 2 |
| KANZE | 3 |

THE BORIVLI PLATE.—Div. II.—Distance 1¼ Miles. Time 3-15 p.m.

| | |
|---|---|
| AFTAB | 1 |
| HURCHAN | 2 |
| ARAB PRINCE | 3 |

THE LEWES PLATE.—Distance 1 Mile. Time 3-45 p.m.

| | |
|---|---|
| CHARENA | 1 |
| GAY BROOK | 2 |

THE ROUS HANDICAP.—Distance 6 Furlongs. Time 4.15 p.m.

| | |
|---|---|
| QUITCH | 1 |
| THE FLIVER | 2 |

THE VICTORY PLATE.—Distance 1¼ Miles. Time 4-45 p.m.

| | |
|---|---|
| ANDLEM | 1 |
| WASP | 2 |

THE LINGFIELD PLATE.—Distance Furlongs. Time 5-15 p.m.

| | |
|---|---|
| GEORGE PHILLIPS | 1 |
| BRASIDAS | 2 |

THE MARINE LINES PLATE.—Distance 1¼ Miles. Time 5-45 p.m.

| | |
|---|---|
| VAZIR UL MULK | 1 |
| SILVER THRUSH | 2 |
| MOZAN | 3 |

### HORSES LEFT IN.

THE VICTORY PLATE.—Distance 1¼ Miles. Time 4-45 p.m.

Harry Tate 9/4, Henri 8/12, Rackle 8/10, Wasp 8/9, Andlem 8/6, Night Watchman 7/12 and Maryland 7/12.

THE LINGFIELD PLATE.—Distance Furlongs. Time 5-15 p.m.

Brasidas 9, George Phillips 8/10, Starboard 8/7 and My Realm 8/6.

The top weight accepting being under 9st., it is raised to that weight and the others equally.

THE ROUS HANDICAP.—Distance Furlongs. Time 4.15 p.m.

Coleby 10/2, Quitch 8/6, The Fliver 8, Belle Syme 7/13, Riverine 7/13 and Crushed Glass 7/11.

THE LEWES PLATE.—Distance 1 Mile. Time 3-45 p.m.

THE MARINE LINES PLATE.—Distance 1¼ Miles. Time 5-45 p.m.

Charena 9, Dollarina 8/7, Musk Rat 8/4, Gaybrook 7/9, Rock Rose 7/2 and Expectant 7/2.

Chieftain 9/10, Silver Thrush 9/6, Safety 8/12, Mozan 8/11, Vazir-ul-mulk 8-11, Apollo 8/2 Cardiff 8, Zoolfakar 7/7, Shahzada 7/3, Cossack 7/1, Sicab 7 and Kitchener 6/10.

THE BORIVLI PLATE.—Div. I.—Distance 1¼ Miles. Time 2-45 p.m.

Jussoor 8/6, Faisal 8/9, Beauty 7/5, Tamaran 8/13, Hamdan Simri 8/6, Kannan 8/1, Zulu 8/13, Buchefalos 8/6, Kanze 8/1, Gazalan 8/4, Ravi 7/11, and Victory 8/1.

THE BORIVLI PLATE.—Div. II.—Distance 1¼ Miles. Time 3.15 p.m.

Sabir 8/2, Ferozeshah 8/8, Yonzur 8/10, Black Magic 9/1, Arab Prince 8/8, Rami 9/1, Mibris 8/8, Vico 8/8, Solomon's Song 9/1, Aftab 9/6, Hurchan 8/8, Tiger King 8/1, and Little Joker 8/8.

# ORANGE WILLIAM BRUISES HIMSELF.

## NOT TO RUN IN VICEROY'S CUP RACE.

CALCUTTA, Dec. 25.

If rumour is to be believed Orange William may not start in the Viceroy's Cup race. It is said that while he was being given a winding up gallop on Wednesday last the horse bruised himself. He was absent from the track yesterday. His trainer expresses opinion that the injury was slight and that the horse will resume work to-day.—A. P.

## SCINDIA CRICKET TOURNAMENT.

GWALIOR, Dec. 24.

The Scindia All-India Cricket drawings are as under:—

Aligarh versus Jhansi 3rd and 4th January. Gwalior College versus the Gwalior Amateurs, 5th and 6th. Ajmere Bisset versus Gwalior Youngmen, 7th and 8th. Nagpur in by semifinals and finals on subsequent dates.—A.P.

## POLO IN CALCUTTA.

CALCUTTA, Dec. 25.

The Indian Polo Association Championship Tournament opened this evening with two games. The first of which was between the 4th Hussars and the Army India Team and the other between the Poona Horse and the Delhi Polo Club. His Excellency the Governor and the Countess of Lytton were present. The ground played very well.

In the first match the Army won by 6 goals to 3. The 4th Hussars who are a young team put up a plucky fights against a combination whose total handicap is 31. In the second match the Poona Horse won by 5 goals to 3.—A. P.

# HAPPY HOME FOR THE BLIND

## A CHRISTMAS APPEAL.

Mr. H. D. Chhatrapati, Hon. Secretary The Happy Home for the Blind, Tardeo, Bombay 7, asks us to publish the following Christmas Appeal to Christian brethren and he hopes the same will be generously responded to:—

"Brothers and Sisters,

Christmas has come and Christmas will go. You have eaten, drunk, clothed yourselves and thought of the body throughout the year. You have gone to churches offered prayers, and put yourselves in the mood to meet God. Throughout the year you have experienced the Love of the Lord.

May I then in the name of the Lord beseach you during these His Holidays; to extend the same love to our Homeless, Hopeless, Helpless blind, who are alike His children?

May I, then wish that the same Lord and His Love tempt you to crown your Christmas by contributing your quota and helping the Happy Home for the Blind Bombay, to raise a substantial amount to enable it to house, board and reclaim the abandoned of our brothers and sisters?

May I wish that the approval of the Lord for your devotion and service in goodness and love be the best of your Christmas gifts.

# BOMBAY UNIVERSITY.

## NOMINATION OF ORDINARY FELLOWS

His Excellency the Chancellor of the University of Bombay is pleased to renominate Mr. M. L. Tannan, B.Com. (Birm.), Bar.-at-Law, I.E.S., to be an Ordinary Fellow of the University with effect from the date of expiry of his present term of office.

His Excellency the Chancellor is further pleased to nominate Dr. Jivraj N. Mehta, M.D., M.R.C.P. (Lond.), to be an Ordinary Fellow of the University vice Major C. Fernandes, I.M.S., whose term of office expires on the 17th of January, 1926.

## RUN OVER BY TAXI CAR.

A Christian woman, name well-known (60) was crossing the Queen's Road just opposite the Marine Lines Station where she was knocked down by a taxi car No. Z48'4. It appears that the taxi car was going at a moderate speed and on the proper side of the road. When the woman was about 8 or 9 yards from the car both the driver and occupants shouted and the horn was blown. But the woman seems to have got confused, stopped in front of the car and struck by the right front mudguard. The car was immediately pulled up, the occupants got down and the woman was conveyed to G. T. Hospital, but she died on the way.

At an inquest held on Sunday a verdict of death due to fracture of the skull caused by being accidentally run over by a motor car was returned.

## A FATAL FALL.

John Antone De Souza, a Christian (35) servant residing on the second floor of Janardhan House, Proctor Road, Girgaum, was sitting on the window of the kitchen and cleaning his teeth in the morning of Christmas day. The window had no bars and while he was cleaning his teeth, he lost his balance and fell down in a sweepers lane. He sustained serious injuries. He was taken to J. J. Hospital for treatment, but by 9-45 a.m. he succumbed to his injuries. His body has been removed to the morgue.

## DEATH FROM BURNS.

Vandaben, a Hindu girl (9) went to school as usual on Wednesday last. During recess hour she went to her cousin's house at Matharpakady. A stove was burning and her skirt accidently came in contact with the flame as a result of which she received burns all over her body. Her father treated her with home remedies, but they seemed to have had no effect. The girl died on the next day.

At an inquest held over her body, a verdict of death due to accidental burns was recorded.

## FAREWELL TO REV. FR M. BAPTISTA

A farewell address will be presented to Rev Fr. M. Baptista, Vicar, Mt. Carmel's Church, and Principal, St. Aloysius School, Bandra, to-morrow (Sunday) in the compound of the Church at 10-30 a.m. (S. T.) by the parishioners as well as by the well-wishers, friends and sympathisers of Rev. Baptista for signal and meritorious services he rendered to the Church and the public in general, and particularly in the cause of Educational Progress.

## TENNIS IN POONA

The following are Wednesday's results of the Poona Open Tennis Championship Tournament:—

Deodhar and Rangaswami beat Barve and Pant Vaidya. 6—2, 6—3.

Aurangabadkar and Jadeja beat Joshi M. C. and Chiplunkar, 6—4, 3—6, 6—1.

Mehendale K. K. and Sowani beat Bhide and Pendse, 6—1, 6—2.

Gole J. M. beat Malshe, 4—6, 6—2, 6—3.

# BOMBAY CITY AND SUBURBS.

## ENGAGEMENTS.

TO-DAY.

Banks closed: Boxing Day.

The s.s. Razmak with the English mails leaves at 1 p.m.

### B. B. AND C. I. RAILWAY TIME TABLE.

The principal Mail and Express Trains arrive at and depart from Colaba station at the following hours daily. Standard time is given in all cases:—

| | Bombay (Colaba) Arr. | Dep. |
|---|---|---|
| Bombay Peshawar Mail | 11.15 | 16.30 |
| Gujarat Mail | 7.40 | 20.45 |
| Kathiawar Mail | 8.42 | 21. 3 |
| Delhi Express | 6.30 | 21.25 |
| Express. Terminates at Ch. Gate. | 20.25 | 7. 0 |

The Gujarat Mail is intended for passengers for Ahmedabad and via Ahmedabad for the Sind Mail and vice versa.

The Kathiawar Mail is intended for Passengers for the Metre-gauge Delhi Mail and for Sanand, Chharodi, Viramgam and via Viramgam for Kathiawar and vice versa.

| | Sunrise. | Sunset. |
|---|---|---|
| Dec. 26 (Sat.) | 7h. 9m. | 6h. 9m. |
| Dec. 27 (Sun.) | 7h. 10m. | 6h. 9m. |
| Dec. 28 (Mon.) | 7h. 10m. | 6h. 10m. |
| Dec. 29 (Tue.) | 7h. 11m. | 6h. 10m. |
| Dec. 30 (Wed.) | 7h. 11m. | 6h. 11m. |
| Dec. 31 (Thu.) | 7h. 11m. | 6h. 11m. |

### ACKNOWLEDGMENT

We have received from the Commercial Printing Press (Tata Publicity Co.), a table calendar, a weekly tear-off calendar and a blotting pad.

### PRARTHANA SAMAJ.

Mr. Y. V. Bhandarkar will conduct the weekly Divine Service in the Bombay Prarthana Mandir to-morrow (Sunday) at 5-30 p.m. All are invited to attend. The morning Divine Service will be at 7-30 a.m.

### THE CHANCELLOR'S MEDAL

The Registrar, Bombay University, notifies that the Chancellor's Medal for the year 1928 has been assigned to the Languages branch at the M.A. Examination.

## NATIONAL LIBERAL FEDERATION.

At the eighth session of the National Liberal Federation of India to be held at Calcutta on the 28th instant, Bombay will be strongly represented. Sir Chimanlal H. Setalvad, Messrs. D. G. Dalvi, and N. M. Joshi from Bombay, Dr. R. P. Paranjpye, Messrs. B. S. Kamat, G. K. Gadgil and M. K. Mainkar from Poona and a large number of delegates from the districts will attend.

### RELIGIOUS DISCOURSES

Swami Yatiswarananda of the Sri Ramakrishna Mission, Khar, Santa Cruz will conduct a public class in English on the "Gospel of Sri Ramakrishna" at the Sri Ramakrishna Ashram, Khar, Santa Cruz at 9 a.m. (S. T.) on Sunday (to-morrow).

Swami Viswananda will deliver a public discourse on the "Gita" at Kirtikar's Wadi, Dadar, at 9 a.m. (to-morrow) Sunday. The Gita class at Saraswat Hall, Alexandra Road, Gamdevi, will be conducted by the Swami at 5-30 p.m. to-day.

### SOCIAL CLUB, LALBAG

Under the auspices of the above Club there will be a public meeting of Hindus under the presidentship of Mr. Ramachandra Santooram Asawale, J.P., in the compound of Star Pharmacy, Lalbag, Parel, to support the Amendment to the Bill of Registration of Marriage in the District Local Board brought by Mr. Noormahamad M.L.C. (Sindh) to-day (Saturday), at 8 p.m. (S. T.).

### ALTERATION OF DATES OF EXAMINATIONS

The Syndicate of the University have appointed the following days for the commencement of the ensuing B.T., B.A., B.Sc., Intermediate M.B.B.S., School Leaving, M.A., M.Sc. (Mathematics), First LL.B. and Second LL.B. Examinations announced on the 13th October last:—

B.T. (Part I), 8th March; B.T. (Part II), 22nd March; B.A. (Pass and Honours), 23th March; B.Sc. (Principal and Subsidiary), 26th March; Intermediate M.B.B.S., 7th April; School Leaving, 19th April; M.A., 26th April; M.Sc. (Mathematics), 26th April; First LL.B., 26th April; Second LL.B., 26th April.

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TO THE GOAL

By

SOHRAB A. CALIANIWALA

All nature wear one angry frown
To crush you out—still know my soul
You are Divine—March on and on
Nor right nor left but to the goal.

*SWAMI VIVEKANANDA.*

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# The Bombay Chronicle.

*SATURDAY, DECEMBER 26, 1925.*


## MUSLIMS AND IBN SAUD.

"The reports of a crack in the dome of the Prophet's tomb are entirely false. A minute examination disclosed only two stray bullet marks, one on the dome and one on the minaret, all from the side of Ali's head-quarters. The Bedouins are hostile to Ali. Location of the responsibility is impossible. The tomb and dome of Syedna Hamza are uninjured, only two of the ornamental tops on the iron railings surrounding the tomb and a portion of the pucca Tawiz Aquil's tomb next to Syedna Hamza (since restored) being slightly damaged. Every other tomb, dome, and historical monument is quite safe. The Quba and Hamza mosques in the Nejdis' occupation zone were slightly hit by shrapnels from Ali's guns. . . ." We offer no apology for extracting this lengthy passage from the cable which the Central Khilafat Committee has just received from its Delegation in the Hedjaz. The Delegation entered Medina on the 10th instant, four days after its surrender to Ibn Saud's forces and the report they have sent is based entirely on their own first-hand information and personal observation. The facts contained in this report, giving immense relief as they will to Muslims in India and elsewhere, finally nail to the counter the lies that Sheriffian propagandists have been spreading throughout the Muslim world with a view to prejudice it against Ibn Saud. The effect of these lies in India has been almost disastrous as they have all but divided the Muslims into two camps and thus weakened them for effective action for the common good. The cleavage of opinion is brought into relief by the addresses of the Chairman of the Reception Committee and the President of the All-India Khilafat Conference which commenced its sessions at Cawnpore yesterday. At the moment of writing we have before us nothing besides the summary of their speeches as contained in the Associated Press message.

The cleavage of opinion is due, first, to the mischievous Sheriffian propaganda which broad-casted alleged sacrilege in Medina by Ibn Saud's forces and, second, to the distrust of Ibn Saud himself and the suspicion about his political relations with non-Muslim Powers, especially Britain. Now, as regards the alleged sacrilege and atrocities, the cable of the Khilafat Delegation not only exonerates Ibn Saud but also contains sufficient proof to show that the accuser, Emir Ali, was the real accused. The distrust of Ibn Saud, however, refers to a matter which is most vital to Islam. The cardinal principle of Islam is that the Jazirat-ul-Arab should be free from any trace of non-Muslim influence or control. So long as Iraq, Palestine, and Trasjordania as well as the Hedjaz remain under British influence Muslims will continue to labour under a grievous sense of wrong. Does Ibn Saud's triumph in the Hedjaz hasten or retard the redress of this wrong? Maulana Hasrat Mohani seems to fear that under the reported Clayton-Ibn Saud agreement, Ibn Saud has, like Sheriff Hussain, bartered away the freedom of the Hedjaz and Nejd to Britain and thus jeopardised the emancipation of the Jazirat-ul-Arab. If that is what Ibn Saud has done under the agreement, the Muslims will, as Maulana Mohamed Ali has done well to point out, denounce him as they denounced Sheriff Hussain. But there is no justification for accepting the rumoured interpretation of the agreement until its text is published and in this connection we urge on the Government of India to secure the immediate publication of the agreement in order to allay the anxiety which Muslims like Maulana Hasrat Mohani naturally feel. Meanwhile, until Ibn Saud is proved a traitor to Islam, it is only fair that he should be judged by his own public pronouncements and his actions. His pronouncements are definite and unequivocal. Not long ago he declared:

"I still hold the opinion to which I had given expression at the time of inviting the Mussalmans of the world that the convening of an international Muslim Conference to consider the vital questions relating to all Mussalmans is necessary. They must shoulder the responsibility with us in Hedjaz in constructing and guarding the highways, in providing utmost convenience to pilgrims, and in affording facilities in the way of post etc., and similar questions. As soon as the communications are facilitated an invitation for such a conference will be issued. We shall fight with our lives for the defence of the complete freedom of Hedjaz, and shall in no way, tolerate any foreign domination whatsoever over it. In this lies the defence of our religion and honour. The Constitution for the Holy Land shall be in accordance with the common Islamic Law and all questions shall be decided by the Ulema from various Muslim countries after mature deliberatiois."

Nothing could be more satisfactory to a Muslim than this declaration.

The facilities which he gave to the pilgrims during the last pilgrimage, the promptitude with which he has caused all damage to tombs to be repaired and his cordial reception of the Khilafat Delegation may be taken as an earnest of Ibn Saud's genuine desire to carry out in spirit as well as letter his assurance to the Muslim world and also as a proof of his readiness to be guided by the advice of Muslims outside Arabia and particularly Indian Muslims. The contribution of Indian Muslims towards helping the Turks to maintain their independence was a no mean one. Not less important has been the part that they have played in hastening Ibn Saud's triumph in the Hedjaz. But they have still a much greater part to play in preserving the independence of the Hedjaz in accordance with the requirement of Islam. They can play that part successfully only if they do not allow their influence to be wasted or weakened by internal dissensions and, what is more important, if they do not lose the moral support of their fellow-countrymen. The moral support of their fellow-countrymen they can only retain by acting on the excellent advice of Maulana Abul Kalam Azad and whole-heartedly allying themselves with the Congress organisation for the furtherance of the national programme inside as well as outside the Councils.

## ADVANCE KHADDAR.

In opening the Swadeshi Exhibition at Cawnpore on Thursday Mahatma Gandhi reiterated the faith that he has in the Khaddar movement and referred to the steady progress that it has made. Faith works miracles and the annual report of the All-India Spinners' Association for the year 1924-25 which is before us is a proof of the great potentiality of the movement. It is a brief account in about thirty pages of the main activities during the year of the old All-India Khadi Board, as the Association was called till October last. The report records in particular the efforts of the Association to organise the khadi industry on a sound basis by imparting technical skill and general business efficiency to the many haphazard, though devoted, attempts made to promote khaddar in several parts of the country. The main work of the Association, therefore, was more directed towards consolidating the ground already gained than venturing into new schemes of expansion. Appreciable progress is reported in this direction in several provinces; and where sound organisation has been ensured, distinct progress has automatically followed, both in respect of production and consumption of khaddar. In this respect, and so far as the work done under the supervision of the Association is concerned, Tamil Nadu seems to have shot far ahead of all other provinces. Of the nineteen lakhs worth of khaddar produced under the supervision of the Association eight lakhs worth production stands to the credit of Tamil Nadu, Andhra following next with a little less than four lakhs. It must be remembered, however, that the figures do not include production independent of the Association and traditionally in existence in Andhra, the Punjab, Rajasthan, Assam and some other parts of India. Bengal and Behar also are reported to be well organised and making vigorous efforts to push on their activities, their production this year being more than double that of last year. Andhra, Karnatak, Gujarat, U. P., and the Punjab, which have immense possibilities and which already produce khaddar independent of the Association, show steady progress and are said to offer promise of extensive work in the near future.

The Association assists promising organisations of production or sale with loans and bounties on easy terms and has also opened sale depots of its own at Bombay, Poona, Cawnpore and Jaipur. Its technical department manufactures improved spinning implements as models, trains students in ginning, carding, weaving and dyeing, and does all the work in connection with the spinning resolution of Patna. Important improvements have been reported in the hand-gin and the yarn press for bundling yarn. The Association published during the year a full khadi guide and three bulletins. A book on Takli or wheelless spindle is said to be ready and will be shortly published. The report contains a welcome piece of news that sixteen municipalities have either introduced or are about to introduce spinning in their schools, five have abolished or reduced the octroi on khaddar and thirteen have formally resolved to purchase khaddar for the uniform of employees or for other purposes. Equally welcome is the handsome response that Mahatma Gandhi's tours called forth wherever he travelled. Messrs. Jamnalal Bajaj and Manilal Kothari have been nearly as successful in Rajputana. The enlistment of the sympathy of our ruling chiefs opens a new sphere for khaddar work and bears great promise. Altogether, there is enough evidence in the report to warrant the conclusion that khaddar work is being better symtematised and the progress in general is steady even if slow, and we congratulate the Association on the leading part it has taken in bringing about this result.

We wish, however, that the report had been fuller. Particulars about the detailed methods of work adopted in model centres and even approximate figures about production and consumption of khaddar independent of the Association would have been useful additions. In the numerous centres where, in spite of natural facilities, organisation is lacking, the precise knowledge of successful methods of organisation is bound to be of very great value. As regards the work of the Association we would make a suggestion or two. There is an urgent need of a small handbook containing in a nutshell all the practical information that a khaddar organiser needs to know and also presenting a brief but complete case for universalising khaddar and handspinning with due stress on their economic and humanitarian aspects. Whenever the prize essays on the Message of Khaddar may be published, a handbook like the one we have suggested will, we hope, be soon published by the A. I. S. A. More training classes like those at Sabarmati are also needed in different parts of the country. Travelling teachers will be of great use in doing both teaching and propagandist work. The more trained men we have, the better; though not all the trained men may utilise their training by being exclusively khaddar workers. There are some other suggestions that we would have liked to make, but we shall reserve them for another occasion. Though much work necessarily remains to be done, as the report under review itself admits the work that the A. I. S. A. has already achieved is most gratifying and entitled to the grateful appreciation of the country.

## Notes of the Day.

### A Thought for the Day.

"I am mad after Khaddar. I dream of it, and I have no taste for anything else in the world. I once more declare that if only people discard foreign and mill-made clothes, they will achieve Swaraj within one year, even if the Hindus and Muslims do not unite. But I believe they will not quarrel if they wear Khaddar."

—M. K. GANDHI.

### India's Ancient Culture.

It was a beautiful speech that Sir Jagadish Chandra Bose delivered at the Convocation of the Hindu University of Benares. Sir Jagadish is a renowned scientist, but he has also a touch of the poet and the philosopher. In his address the poet and the philosopher predominated over the scientist. He did not shed the dry light of science, except in an occasional jet, on the minute educational problems of the day. But wishing, as he said, to give the students the best message he could give, he let his imagination soar high into the realms of India's ancient culture to seek out its secret. He finds it in the ceaseless pursuit of truth, of positive knowledge, regardless of the trammels of tradition or hopes of material reward. Our decadence began, he said, when we slackened the pursuit and deviated from that straight but rugged path of rectitude. That spirit of incessant search is now almost lost, he says, and there must, therefore, be "a new force of rejuvenescence and renewed activity in all spheres of life to shake off that lethargy which is a forerunner of death." But while the need for rejuvenescence is undoubted, the decadence that is spoken of has not, to our mind, gone so far as is commonly believed. We have still much of the inherited love of knowledge for its own sake, the capacity to pursue it, shunning delights and living laborious days, and a sharpness of intellect which even our critics have acknowledged. Not to mention those who have excelled in literature and philosophy, even in the exact sciences for which we are supposed to have no aptitude many have excelled that have had the necessary opportunities, Sir Jagadish himself being one of the most conspicuous examples.

### Its Revival.

The problem, however, of reviving our ancient culture in its modern setting on a large scale is necessarily a hard one. It is rendered harder by circumstances more extraneous than natural. It was Bernard Shaw who said that freedom is to a country what bones are to a man's body, and when they are broken the man can think of nothing else than of setting them right, neither of art nor literature, neither science nor philosophy. We have been, to a large extent, forced to postpone our triumphs of peace till we achieve some triumphs in war; and a Ray has to trudge on foot through fields in famine-stricken districts and a Tilak can write a monumental work only in prison. Besides, an alien culture is being forced on us without the necessary modifications with the object, as Macaulay put it, of transforming the educated Indian into a Westerner in every respect but his colour. The intention may have been a good one; but, as Dr. Bose himself said in his address: "The efflorescence of life is the supreme gift of the place and its associations. Isolated from these what fate awaits the poor wretch nurtured only in alien thought and ways? Death dogs his footsteps and annihilation is the inevitable end." These are only a few of our difficulties. There are a host of others for which we are not responsible. Nevertheless the normal progress of Indian culture has to be speeded up as much as possible and made to subserve national ends so far as circumstances permit. It is, however, only after India is free from bondage that her culture can once again fulfil itself and emulate and even surpass its ancient glories.

### Social Reform.

Addressing the Aryakumar Conference at Baroda the other day, His Highness the Gaekwar of Baroda put forward an earnest plea for carrying on the work of social reform in India with greater vigour. He specially emphasised the urgent need for removing the unreasonable barriers between caste and caste and of uplifting the so-called untouchables. He pointed out that these barriers did not exist in the ancient Aryan religion, that they were an after-growth due perhaps to exceptional conditions, and that now under totally different circumstances compelling the greatest social solidarity we could not hold our own either as men or a nation unless we speedily swept away these irrational barriers. We need hardly say that we are in entire agreement with these sentiments. We also feel that the present is the most opportune time for carrying on a vigorous campaign against our social evils. Not only is the need for it the greatest to-day, but it is actually felt keenly by all classes, including the most orthodox. Hence the attempts of the Congress, the Hindu Maha Sabha, the non-Brahmin conferences, and a number of other institutions to remove untouchability, the greatest social wrong. Hence also the efforts, though feeble and scattered at present, to amalgamate sub-castes and to go back to the ancient four broad castes and if possible to the four *varnas* based on professions as distinct from rigid castes based on birth. For ourselves, we think that the reform should begin from the top by the Brahmins renouncing all privileges and claims based only birth and that on the principle of the greater including the smaller the absorption of the untouchables into the Hindu fold will be a cure for a hundred ills from which the great community is today suffering. Concentration, therefore, on the actual work, removing untouchability will be a great service not only to Hinduism but also to the cause of humanity. And now is the time for that service. The tide has come in our affairs: let all seize it.

### Hazardous Undertaking.

The Letters Patent Bench of the Lahore High Court has delivered judgment in the famous "Bande Mataram" case. The appeal was preferred before them by the "Bande Mataram" against the judgment of Justices Martineau and Moti Sagar who had differed in their opinion as to the award of damages to the plaintiff, Mr. C. K. G. Ogilvie, I.C.S., for alleged libel. Justice Moti Sagar agreed with the lower court which originally tried the case and awarded Rs. 100 as damages while Justice Martineau held that the full damages asked for, namely, Rs. 10,000, should be awarded and his opinion as senior Judge prevailed. The Letters Patent Bench on appeal has held that the Division Bench consisting of Messrs. Martineau and Moti Sagar acted illegally in framing a decree in accordance with the judgment of the senior Judge and that the procedure applicable was that laid down in Section 98 of the Civil Procedure Code according to which the judgment of Mr. Justice Moti Sagar, who affirmed the lower court's decree should have prevailed. The result of the final appeal is that the "Bande Mataram" has to pay only Rs. 100 as damages. On this escape from a heavy financial burden we congratulate it. The disabilities of the Nationalist newspapers have not ended with the repeal of the Press Act. The encouragement given by various local Governments to their officials to sue National Press has, in many respects, worked as a greater handicap to their existence and development than were the provisions of that Act. The conduct of such papers still remains as hazardous an undertaking as before. It is, therefore, no small mercy that the "Bande Mataram" has escaped with light damages.

# SINN FEIN METHODS IN COUNCILS?

## PANDIT MOTILAL'S DRAFT RESOLUTION.

## DEBATE ON FRANCHISE

## SAD FATE OF AMENDMENTS.

Pandit Motilal Nehru has suggested Sinn Fein methods in Councils by drafting a resolution for discussion at the Swaraj Party meeting, providing for pressing National demand upon Government and, failing to receive satisfactory response, for resignation from legislatures and arranging to keep the seats vacant.

From our Special Representative).

CAWNPORE, Dec. 25.

It is understood that the resolution drafted by Pandit Motilal Nehru for discussion at his party meeting with a view to compromise the differences within it provides for pressing national demand upon Government and failing to receive satisfactory response provides for resignation from the legislatures and to arrange to keep the seats vacant.

### NO MODIFICATION IN FRANCHISE.

#### DISCUSSION OF PATNA RESOLUTION.

(From Our Special Representative)

CAWNPORE, Dec. 24.

The Subjects Committee devoted more than two hours to the discussion of the Patna resolution after Gandhiji had vacated his Presidential seat. He paid an eloquent tribute to the Committee and to Mrs. Naidu for her abilities and services, but he warned her not to be lavish with Congress money.

After this the Committee settled down to the discussion of the compulsory wearing of Khadi on all political occasions, and prohibiting all those who did not either spin or wear khaddar from taking part in Congress functions. Mr. Kelkar's amendment wanted to bring down the Congress to the best of the old effete body which had died long ago and since appetite was whetted by eating, Mr. Kelkar's desire to kill the new resurgent and his body was encouraged by the concessions made to him in the past. It is only natural that a programme of weakness should appeal, and the credit taken by some that what they thought to-day the country thought to-morrow was both senseless and inapposite. However, Mr. Kelkar found a youth from Bombay, whose contempt for Khadi is only equalled by his impertinence, and this person made a long speech on Socialism, as he thought it: but derisive laughter was all that he got for his pains, and Mr. Kelkar had taken care to tell the Committee that his amendment was not in the nature of responsive co-operation, the first step to becoming a full-fledged Darbari in its fullest implication, and Swami Govindanand's amendment wanted to abolish Khadi and introduce mill-cloth, and Mr. Abdul Hamid Khan wanted khaddar to be used on all occasions without fail by Congressmen and Mr. R. K. Sidhwa on the other hand supported his chief. Pandit Kabbur opposed Mr. Kelkar while Dr. Munje supported. His argument was the time-worn one, namely, hand-spinning could not compete with mechanical and industrial efficiency, and Mr. Javakar with his fine periods and agile mind interposed but his contribution to the debate, while swelling its whine, added nothing new and he spoke of sartorial requisitions of Khadi dar in a political programme, and its uselessness for this purpose. He paid his lip sympathy to the virtues of Khaddar and all it meant, but could not see his way to oppose his "Sambhaji" as he calls Mr. Kelkar. Mr. Sambamurthy, although an Extremist, felt that the Congress would gain greatly by adding to its membership.

#### SWARAJ NOT LIKE A LADDOO.

Maulana Shaukat Ali, making a fighting speech, asked whether if they were not prepared to make this smallest of small sacrifices if the wearing of khaddar was expected to win Swaraj or did they, he asked, think that Swaraj would fall into their mouths like a *laddoo*? Mr. Srinivas Iyengar's speech was a thoughtful contribution, and by figures he proved that Khadi was progressing in his Presidency. Not only that, but even Non-Brahmins were now compelled to wear Khadi and come up to the level of Congressmen for fear of losing the support of people. He asked them not to carry logic too far to the verge of ridicule. Mr. Jaisukhlal Mehta riddled with ridicule the so-called industrial and mechanical efficiency of mills, and gave the example of Bombay mills, and particularly of the newly-started companies whose machinery was rotting in Bombay godowns. Where was the money to come, besides, for starting new mills, he asked of the poverty-ridden Maharashtra, and echo answered where? Speaking about sartorial requests of Khadi, did not Mussolini insist on black shirts for his purpose, he asked with inexorable logic. Gandhiji made a most feeling speech full of good sense, patriotism and reason. He asked whether the mere counting of heads was strength. If mere numbers were strength, then he would tramp across the country to act on that, and he asked them to dismiss personalities from their minds and think of the question for its own sake. They must attain Swaraj by some tangible sacrifice, and while the paying of four annas would not keep the Congressmen in touch with their country, daily spinning would do that. Again about the mill-owners, some of whom were his best friends, could they stand by the country in the future or had they done so in the past? Government could turn down the mills or shops then if they liked, but what could they do with the Charkha and their hands if the people to save the honour of their women spun and wove and wore khadi. But even this last appeal failed to produce effect among the disgruntled oppositionists. While Mr. Abdul Hamid Khan withdrew his amendment, Mr. Kelkar did not, but he was defeated with ignominy. The Committee then adjourned.

#### DETAILS OF CONGRESS REPORT.

The details of the Congress report for 1925 states that the total Congress members were 18,339. Hindu-Muslim relations were much strained, and although there were no riots, bitterness continued. Fracas took place at Panipat and Kidderpore, in Delhi and Allahabad. The report was altogether a dismal reading.

In the afternoon, when the All-India Congress Committee met Gandhiji said he did not propose to traverse the grounds covered by the report. He wanted to say one thing namely, to reiterate his abiding faith,—nay increasing faith—in the momentous step taken at the Special Calcutta Session, and if the Congress in 1920 and repeated at Nagpore during the same year, he would not retrace a single step or recall a single item. Referring to the changes made last year, he said they were necessary for a great national movement changing day by day. Then he referred to the election of Mrs. Naidu and paid a glowing tribute to her services in South Africa. He then vacated his seat, and Mrs. Naidu occupied the Presidential Chair. She said she did not possess all the virtues described to her by Gandhiji. She thanked them for electing her President, and said she would always be guided by them. She promised to spend their money wisely and according to their wishes although money and she were not friends.

Gandhiji then moved the Patna resolution and Pandit M. Nehru seconded. Mr. N. C. Kelkar moved that the word "spinning" be deleted also "2000 evenly spun yarn" to be deleted in clause one of article 7 and to make the necessary changes in the clause. He said public opinion was veering round to the view that the Congress should become a political organisation.

Swami Govindanand moved an amendment that while Khadar should not be made compulsory at Congress functions foreign cloth should not be worn at Congress functions.

Mr. Abdul Hamid Khan moved an amend-

(Continued on page 10)

## NATIONAL SERVICE

### GENERAL CONSCRIPTION OF YOUTH NEEDED.

### A. I. VOLUNTEER CONFERENCE.

CAWNPORE, TILAKNAGAR, Dec. 25.

The Third All-India Volunteers' Conference opened this morning. Mr. T. C. Goswami, M. L. A., the President, said that the movement was in its infant stage and required every help. He read the Congress President's message urging the need for general conscription of the young generation disciplined for national service. Thus by building up national character they would help the national movement more than all academic discussions and moral precepts. Mr. Goswami endorsing this said that their ideal must be organization, discipline and service. There was no inherent inferiority of Indians to Westerners whether physical, moral or intellectual. Non-violence was their creed to-day though he would not surely say that this should remain so for all time. The volunteer organization should remain part of the Congress, but should not be an appendage to any party. The Congress should help it financially. He suggested that the territorial force organization though unsatisfactory might if thought desirable be utilized for enlisting Congress volunteers for that did not conflict with the Congress volunteers' organization.

Lala Lajpatrai emphasised that, without the pressure of the masses the Council work would never achieve anything and the organization should be on different methods from the present. He was for the volunteer movement.—A. P.

CAWNPORE, Dec. 25.

It was a striking address that Mr. T. C. Goswami, Swarajist M. L. A., delivered this morning as President of the Third All-India Volunteer Conference. He said:

"This year's President of the National Congress upon whose suggestion I was elected without a dissentient vote and at whose kind request I agreed to be President of the Third All-India Volunteer Conference, has sent us a message of encouragement, which I shall deliver to you. 'I should like to have', writes Shrimati Sarojini Naidu, 'a general conscription of the young generation to discipline it for National service. I believe that volunteer organisation all over the country trained to obedience, promptness, co-operation and self-sacrifice would go far towards building up the foundation of national character a thousand times better than academic moral precepts and maxims.' In this short message is condensed the cardinal principle of the volunteer movement for which I offer my humble services and in which I earnestly invite the co-operation of all sons and daughters of India who wish their country well.

#### A GREAT BEGINNING.

"I am sincerely thankful for the honour that has been done to me and I prize highly the distinction of being called upon to succeed such a well-known patriot as Maulana Shaukat Ali. He is conspicuous in more sense than one apart from his great position in public life of India. He has endeared himself to all sections of the people by his sincerity, by a complete absence of ill-will, by his wide tolerance and by a sweetness of temper which is such a power for good in all public activities and which is so indispensable in the volunteer movement. I appeal to him for his continued support and I know and you all know that my appeal will not be in vain. I invoke blessings of other distinguished leaders of our country those who are not here to-day as well as those who have shown their interest and sympathy by their presence amongst us. This infant movement needs a good deal of sympathy and support and your President is only too conscious that he needs active help and guidance from those who are better equipped for leadership by wisdom, experience and service. It is now two years since the Hindustani Sevadal was formed at Cocanada under the Presidentship of the best known and best loved young man of India, Pandit Jawahir Lal Nehru (applause), who with his characteristic modesty described himself as a mere soldier, a private called upon to lead a great venture, as he put it, full of promise, of high endeavour and noble achievement. We all know, however, that no better choice could have been made. There have been volunteers of various kinds and even volunteer organisations for a long time not only in connection with the Indian National Congress, but also in alliance with provincial and local activities. But, Dr. Hardikar is the creator of a nucleus of an All-India Volunteer Organisation. To him and his province of Karnatak belongs the credit of a great beginning, which it must be the endeavour of us all to magnify into a great achievement. Karnatak volunteers proved the quality and strength of their organisation, discipline and training at Belgaum last year. And, besides, drill and parade in which they exhibited smartness and martial bearing they earned the gratitude of the delegates and visitors to the Congress by their constant and ungrudging readiness to assist and direct by their efficient regulation of traffic and by their sentry work. They combined courtesy with efficiency. They were soldiers in the truest sense.

#### OUR SOLDIERS.

"Our soldiers shall not be more machines, but they must be most perfect examples of discipline. Discipline is not essentially a matter either of brute force or the precepts and dissertations. It primarily is a matter of *esprit de corps*. Ideas of unity and duty must be conscious ideas in every soldier and even obedience must be an intellectual process. Every man who strikes out a new line apart from his fellows in the name of conscience is not true either to himself or to his fellow-men nor is the man a slave who has learnt to obey. There is often more merit in obedience than in self-assertion; it is a part of the true soldier's training to distinguish between judgment and conscience. In joining an association the volunteer not only enters an organised body; he undertakes to serve a cause which he believes to be righteous. Militarist idea is different. The invader and the imperialist have no better conception of soldiery than has the hired assasin trade. The conception of a soldier as a licensed destroyer of life and property is a very old one in history, but there have also been from remote antiquity other kinds of soldiers whose weapons were not made of steel, whose power was not the power of gunpowder. The power that is engendered by consciousness of right and the will to serve is more potent than all the ammunition of mercenary hordes. When the English poet spoke of a soldier's duty,

'Theirs not to reason why
Theirs but to do and die.'

I feel he was slightly censerious, perhaps, slightly sarcastic. But even this little couplet may embody a great idea, for while soldiers of imperialism are deliberately trained in dispensing with reasoning and individuality so that they may be freely employed for plunder, for destruction of sanctuaries of faith and learning, for oppression and a massacre of citizens, for preservation of immoral dominions, for satisfaction of greed and lust, our volunteers, our soldiers of freedom shall be those who have firm belief in cause, who far from having dispensed with reasoning shall by deliberate conviction after full analysis of the purpose of the work before them have subscribed to the laws of corporate life and united action. Discipline in appearance is mechanical in purpose. It is moral

(Message incomplete.)

## NO DAMAGE TO PROPHET'S TOMB

### ALI'S INTRIGUES.

### KHILAFAT DELEGATION'S DISCLOSURE.

The Central Khilafat Committee Office has recived the following cable from Maulanas Zafarali Khan, Mohammed Irfan, Shuaib Quresh, Khilafat delegation now in Medina through s.s. "Alvi" Port Sudan Radio, dated 23rd December 1925.

"Ali's Medina garrison surrendered fourth Ula tenth, Aiwajh thirteenth, Tabuk and Zuza fourteenth. Governor Yamboo reported fled. Troops expected surrender soon. Vast quantities of arms, ammunitions railway material, five wireless apparatus fell into Nejdis' hands. Amir Mohammed entered Medina sixth and we on tenth. Offered Juma prayers, all Nejdis joining. Amir presented robes Imam. Reports crack come Prophet's tomb entirely false. Minute examination disclosed two stray bullet marks on dome, and one on minaret all from Ali's side headquartes. Bedouin's hostile Ali. Location responsibility impossible. Tomb dome Sydna Hamza uninjured, only two of ornamental tops on iron railings surrounding Tomb and portion Lucca Tawiz Aquil's tomb next Sydna Hamza since restored) injured. One raised platform facing Tomb known as Masjid Abuzar also suffered. Every other tomb come historical monument quite safe. Quba and Hamza mosques in Nejdis' occupation zone slightly hit by sharpnels from Ali's guns. Nag Hribi, Bukhari, Hindi houses near city wall destroyed by Ali's troops. Interviewed Abdulmajid. Ali's commander, justified their action. Reports of indecent search of women leaving Medina by Ali's soldiers, removal of carpets and money from Harem of Nabvi by Hussain and Ali confirmed by Sharafa-i-Medina, Harem officials, Abdulbaqui Farangimahali and others. Documentary proof of offer of Medina to Transjordania by Ali's officials available. Amir Mohammed treating Medinites with brotherly affection and providing relief, but distress is acute and extensive. We are opening free kitchen with four thousand rupees under supervision committe consisting of Shaikul-Harem, President of Municipality, Maulana Abdulbaqui Farangimahali, Shaik Mohammed Hassan Samma Syed Mahmood Fyzabadi, Mohammed Hussain Jabbad, to whom send money."—A. P.

## ENEMY MERCHANTMEN'S STATUS IN WAR.

### 1907 CONVENTION DENOUNCED.

LONDON, Dec. 24.

"As its purpose appears to have wholly failed," the Convention signed at The Hague on 18th October 1907 relative to the status of enemy merchantmen on the outbreak of hostilities is denounced by the British Government in a despatch to His Majesty's representatives abroad which is signed by Sir Austen Chamberlain and dated 18th December 1925. The despatch says the object of the Convention was to introduce uniformity of practice into the treatment by belligerent States of enemy merchantmen in a port on the outbreak of war and points out that in the recent war, enemy merchantment in foreign ports were on the outbreak of the war appropriated by the Governments concerned which is difficult to reconcile with the attitude of those Powers at The Hague in 1907, and with the provisions of the Convention. Owing to the decision of the Privy Council the British Government is debarred from adopting similar practice. The despatch concludes by pointing out that of the Powers signatory to the Convention, 17 have failed to ratify it. Germany and Russia ratified it with important reservations, while the United States did not sign it at all.—Reuter's Special.

London.—In the Scottish League on Thursday, Cowdenbeath beat the Queen's Park by 7 goals to 3.—Reuter's Special.

# CONTINUE & STRENGTHEN KHILAFAT,

## NEED OF HOLDING MUSLIM WORLD CONFERENCE.

## PLEA FOR ALLIANCE WITH CONGRESS ORGANISATIONS.

## KHILAFAT CONFERENCE PROCEEDINGS.

CAWNPORE, Dec. 24.

Fundamentally opposed views on the Hedjaz were expressed at the Khilafat Conference, to-day, by Maulana Hasrat Mohani, Chairman of the Reception Committee and Maulana Abul Kalam Azad, President of the Conference. Some excitement was caused when the former spoke. Hasrat Mohani in welcoming the delegates said the Turks had no power to end the Khilafat which must endure so long as Islam existed. It was only the responsibility of office that the Turks had refused to assume. The Turks, he held were prepared to help the Khilafat. They had indeed already received a message through Dr. Ansari that the Turks after settling their internal difficulties would be able to undertake the responsibilities of Khilafat, but the Turks insisted that it must be democratised, namely, that the Khalifa be elected and be helped by a Council whose opinion be voiced through a chosen Khalifa. With the Turks refusing to have Khilafat it must go to the King of the Hedjaz or the President of the Republic of the Hedjaz. He would prefer the latter, though there seemed no immediate prospect of getting it. Maulana Hasrat Mohani however held it was impossible to protect Khilafat without the aid of Turkey and therefore, a strongest blow to Khilafat was the English and French Mandate over Iraq, and Palestine. The speaker held that the only silver lining in the Sherif Hussain's career was that he refused to sign the agreement with Britain. Regarding the Jewish home in Palestine, what Sherif Hussain had refused to do had been readily done by Ibn Saud, in the form of the Clayton-Ibn Saud agreement, thereby jeopardising the interests of the Turks and the Druses. Indeed he held that this settlement opened the way for Britain to do a gross wrong to Turkey by securing the League of Nations' decision in her favour.

Regarding Mosul, Hasrat Mohani urged that the Central Khilafat Committee should cease to support Ibn Saud and should stand for a republic in the Hedjaz, for if Ibn Saud once established himself in the Hedjaz it would be impossible to have a republican form of government. After the formation of a Hedjaz Republic its head should act in Council, and be declared a Khalifa-in-Council, India being duly represented on this Council. To consolidate Khilafat, efforts should be made to rid Syria, Palestine and Iraq of foreign control, and establishing direct contact between Turkey and the Hedjaz. He declared any one opposed to this programme should be repudiated. He asked the Central Khilafat Committee to rise above party factions, or it would lead to ruin.

#### MAULANA A. K. AZAD'S SPEECH.

Maulana Abul Kalam Azad, in his Presidential Address, which was delivered 'extempore' first, dwelt on the need for continuing and strengthening the Khilafat organisation. This body, he held, was only a *bona-fide* body, representing Muslim opinion on the issues now troubling the Muslim world. To dissolve the organization would be held a serious setback to their work. The Hedjaz question was most important. They should have rejoiced at the downfall of the Sheriffian family and should applaud Sultan Ibn Saud's efforts in this behalf. The Central Khilafat Committee had already declared its abhorence at the demolition of some Holy Places. Ibn Saud had declared that he was sorry for the injury done to the Holy Places in his absence, and he had declared his willingness to abide by the opinion of theologists, and to afford facilities for repair, and a conference of Muslims of the world should be soon held and India be properly represented on it. The Khilafat organization was representative of Muslims in India.

Touching internal politics, Maulana Azad said Khilafat Committees should ally themselves with the Congress organisation for the furtherance of the National programme. The Khilafat Committee should have definite views on the question of council entry, and the Maulana would himself advocate Council work. The Khilafat Committee should put forward its programme in clear and unambiguous terms. The Maulana laid stress on the political education of people, so that the desired end be achieved soon. —A.P.

#### RIVAL COMMITTEES.

CAWNPORE, Dec. 25.

The Central Khilafat Committee after prolonged discussion regarding rival claims of the two Oudh Committees decided to recognize the one formed at Barabanki on the 13th December, of which Maulana Abdul Majid Daryabadi is the President. The other Oudh Committee, it is stated, failed to present papers, etc. Besides this it was held that its activities in connection with Khuddam-ul-Harmain were considered sufficiently objectionable to justify its disaffiliation from the Central body. Seth Yakub Hassan of Madras moved a resolution to the above effect and it was passed.

During the discussion on reference being made to Aligarh celebrations, Mr. Tasaduq Ahmed Sherwani said that he was not a member of the Tanzeem Committee and had no concern with it. He was as devoted a Khilafat worker now as before. His help to Dr. Kitchlew regarding arrangements at Aligarh was because of their friendship and because he knew local conditions.—A. P. Special Service.

### KHILAFAT CONFERENCE MUST CONTINUE.

#### M. MOHAMED ALI'S REASONS.

CAWNPORE, Dec. 25.

A Khilafat demonstration was held last night when several speakers addressed a large audience in the Khilafat Conference pandal. Maulana Mohamed Ali spoke adversely on the speech delivered by Maulana Hasrat Mohani as Chairman of the Reception Committee in which Maulana H. Mohani had gone beyond his province in commenting upon various matters. M. Mohamed Ali held that they must not as Maulana Hasrat had done accept the newspaper rumour of the Clayton-Ibn Saud agreement. Of course, if Ibn Saud behaved in a manner Sheriff Hussain had acted they would all oppose him too. But so far no definite proof was forthcoming about turning out the Sheriffians. As regards the necessity for the Khilafat Conference he said if the Turks had won their independence the Indian Khilafatists had in some small way made that possible by carrying on the agitation that it was *haram* (sin) for a Muslim to kill a Muslim. This had prevented Government in those days to send Indian troops to fight the Turks. The same situation might now arise if the League's decision about Mosul was enforced. He prayed that the Turks might remain in the possession of Mosul. The Khilafat Committee's activities would be required to prevent India being again asked to assist to turn ont the Turks from Mosul.

Maulana Mohamed Ali at this stage was handed over a cable just then received from the Khilafat Deputation which had gone to inquire into the true state of affairs in the Hedjaz. He read it to the audience amidst applause.

After reading the telegram, M. Mohamed Ali appealed for funds to relieve the distress in Medina. Rs. 337 were subscribed on the spot and more promised.—A. P.

## AN "UNTRUE REPORT".

### NEWS OF ARMISTICE NOT CONFIRMED.

LONDON, Dec. 24.

Paris.—It appears that the report of the signature of the Franco-Druse armistice is at any rate premature, as no confirmation has hitherto been received by the Quai D'orsay.

A message from Beirut says that the report that the Franco-Druse armistice has been signed is untrue.—Reuter.

## SHEIKH TAJEDDIN.

### SYRIAN STATE'S PROVISIONAL GOVERNOR.

LONDON, Dec. 24.

Damascus.—Sheikh Tajeddin, the Cadi of Damascus, has been nominated provisional Governor of the Syrian State in succession to Soubhy Bey Barakat who has resigned. The Sheikh is a very influential religious chief. —Reuter.

# REFORM OF NON-BRAHMIN MOVEMENT.

(By W. N. GHORPADE.)

I shall not trace here the origin of the Non-Brahmin movement that is at present raging in the Deccan (from Poona to Nagpur) and the Madras Presidency. So far as Maharashtra is concerned the present movement appears to have taken its origin from the long-stasding struggle for supremacy between the so-called upper two classes of the fourfold Hindu system. Even the Great Shivaji could not remain untouched by the struggle, as readers of history well-known how he was denied the right of Vedic *mantras* on the occasion of his coronation ceremony. The struggle dragged on its weary length assuming serious aspect during the Peshwa regime in which many a Maratha prince had to go through hard times as a result of it. Later the Maharaja of Kolhapur had occasions to feel the sting of the brand of inferiority, when his very family priest refused to recognise the Kshatriya origin of his house and as such declined to recite Vedic *mantras* on occasions of worship and ceremony. The Maharaja, possessing as he did a strong religious and believing temperament, was no ordinary Hindu steeped in the time-honoured notion of the natural birth-superiority of Brahmins as Brahmins to every other caste in Hindu society. He had sense enough to recognise the dignity of man as a human being irrespective of the accidental circumstances of birth or parentage. He took up the fight in right earnest and facing single-handed the combined opposition of the Deccan Brahmins, who counted among their supporters some very notable personages of unbounded popularity, and whose position was secure in the superstitious ignorance of the people in general. Whatever one may say about the varied activities of the late Maharaja in other fields no one can deny him the credit of awakening the Non-Brahmin masses in Maharashtra to their sense of manhood and dignity by offering stubborn resistance to the priestly class which has long kept the people enthralled in intellectual slavery, the worst type of slavery imaginable. It is no common experience to witness a ruling Prince himself a man of privilege and power, rushing to strike at the root of a class enjoying privileges in other fields than his own, least caring what the ultimate logical conclusion of his teachings would be.

### Kolahpur's Example.

Of course there are privileges and privileges and there is no occasion here to draw distinctions between the several types of them according to the amount of mischief they do to the public interest. One can hardly imagine the time when all privileges and powers except those earned by sheer merit would be abolished nor is it necessary here to enter into a thorny problem whether their abolition, wholesale or discriminate, is at all necessary for the public good. It is, therefore, all the more happy that a ruling prince unlike his class should so far throw away his conservatism as to plunge himself in right earnest in the fight for religious and social freedom and lead it to appreciable results. All honour to Ranade, Agarkar and others, the early pioneers of social reform, whose patient efforts in that field brought about a new outlook and achieved in higher circles what little they could. But it was left to the Maharaja to carry their messages to the very cottage of the fallen—the cottage in which reigned the utter gloom of superstition and ignorance—to kindle therein the light of knowledge and free thought. Methods may be different, less happy and perhaps more narrow if not perverse but the fact remains that the late Chhatrapati of Kolahpur was true to himself and his line in that he spared no hardships, counted no loss and forgot his own rank and position in the cause of the poor and the fallen. Unlike many a reformer who belied his profession in actual practice, the Maharajah acted what he spoke. His tongue and his conduct, were in perfect harmony. If he condemns untouchability he must needs mix with them freely, preside at their conferences and drink and eat from them. It was this which has made his name popular with the masses throughout the greater Maharashtra. This also accounts in no small measure to the hold that the non-Brahmin movement is gradually taking on the average Hindu. Equally with the name of the Maharaja if not more than, the name of Mahatma Jotiba Fule rules the mind of the average Non-Brahmin. Though not much learned in book-lore he supplied the intellectual inspiration to the Non-Brahmin movemenut and the Satya-Shodhak Samaj of which he was the founder is still carrying aloft the banner of social and religious freedom pursuing its object, the annihilation of the priesthood to which the Samajists trace all the weakness and evils in Hindu Society with determined vigour and in a manner which is not always happy and is sometimes positively repulsive and therefore least calculated to achieve the end in view.

### Wrong Methods.

Thus the roots of the present Non-Brahmin discontent are deep laid in the social and religious inequality that obtains in Hindu society and, therefore, the early activities of the movement were essentially of a social and religious colour. Much water has, however, flown under the bridge since, and a movement originally started for the social and moral uplift of the masses is gradually assuming a political character of a very re-actionary type. It is all very well to say that an effort to rouse the masses should be all-sided and while it may be conceded to the movement, in spite of the rude, rough and graceless conduct of some of the enthusiasts, the possibility of working a desirable and necessary change in the outlook of the people in social and religious matters, it certainly passes one's understanding what good it is achieving politically for the Non-Brahmin classes in particular. Must the Non-Brahmin leaders write on the clean slate beginning from whence the Indian National Congress started asking for a little here and a little there, craving for posts in subordinate and higher services and expecting mercies in the shape of appointments on committees and commissions? The nation has passed that infant stage and experienced its results to its bitter disillusionment. Cannot the Non-Brahmin leaders keep pace with the National Congress sharing its difficulties, its ups and downs along with the whole country? Cannot they throw in their lot with the Indian National Congress without dissipating the national energy in the channels of special representation and demands for discriminative treatment? The Non-Brahmin leaders are seriously mistaken if they are hoping for the uplift of the Non-Brahmins through the help and agency of the Government. The stern fact should not be lost on the minds of the leaders than the English rulers are not here to do good to this community or to that community but to utilise all opportunities good or bad for the furtherence of their hold. The Non-Brahmin leaders ought to see through things and ought not to allow themselves to be led astray from or in opposition to the political movement of the Congress.

The only excuse for the Non-Brahmin leaders to keep aloof from the national political movement can be their disbelief in the Congress leaders. But what leaders do they disbelieve? Do they disbelieve Mahatma Gandhi, Lala Lajpatrai? Are these men expected to entertain any ill-will towards the Non-Bahmins or in turn a deaf ear to their real demands? Is it possible for these men to tolerate even for a single moment the unjust, arbitrary and artificial supremacy of one community, be they Brahmins or celestial beings? Who gave a greater impetus to the anti-untouchability movement than Mahatma Gandhi? Who encouraged and blessed the Vikom struggle more than the Mahatma? Whose heart is bleeding for the untouchables more than that of Lalaji? Are not these men to be believed for helping the Non-Brahmins in their onward march all round? After all, our grievances are rooted in the social and religious injustices and the former will only disappear with the latter. Political favours from the rulers through special representation or otherwise may appear to go some way but they have their limit and a very short limit beyond which they can never travel. They cannot reach the root of real grievances, the roots which are deep laid in arbitrary and invidious distinctions in social and religious fields. Let the efforts to strike at the very root of the evil be intensified by all means. In this task there will be some Brahmins who will join you to eradicate every shred of social injustice. Why take for granted that a person born of Brahmin parents can no lover of social freedom and must be a self-seeker pure and simple. Is not this feeling akin to that of a Brahmin or a so-called Dwija who considers a Mahar to be low and untouchable simply because he is a Mahar. The removal of this unwholesome attitude will do away with the communal character of the movement and will pave the way for real equality and solidarity among the Hindu community as a whole. Social equality and political freedom ought not to be considered to be mutually antithetic. They include and help each other. And, therefore, while doing away with the canker of social inequity, why not join in one great effort for the political freedom of the country? If we have to fight at all, be it for Council seats or other purposes, let us fight in the Congress pandal and under Congress auspices. Such a fight, however unfortunate, will not demoralise us just as seeking Government. Help for communal purposes in total disregard of the national political movement is bound to. The present unseemly cleavage, needs to be undone all at once. Take up courage in both hands and jump into the political arena of the Congress and if the Congress is adamant to your demands and lagging behind, pull it forward in one great socio-political move leading it till the goal is reached the goal of freedom full and unfettered for our common motherland.

# MUSIC CONFERENCE.

## DISCUSSION ON SIX RAGAS.

The Eighth Music Conference of the Gandharva Maha Vidyalaya commenced sittings on the 23rd instant, when a hot discussion on universal six ragas took place. A considerable number of musicians (delegates) from nearly all parts of India took part with keen interest. Eventually decision was postponed.

The first grand musical concert performed by the well-known Gagais was a great success.

At the second sitting, the Conference discussed the notation system of the Gandharva Maha Vidyalaya and suggestion of provincial conferences.—A. P.

# SINN FEIN METHODS IN COUNCILS.

(Continued from page 9)

ment to delete the words "at political and Congress functions and while engaged in Congress business".

Mr. Kelkers amendments were thrown out by large majorities.

# MAHATMAJI'S NOTABLE SPEECH.

## KHADDAR ESSENTIAL MARK OF CONGRESS MEN.

(From Our Special Respresentative.)

CAWNPORE, Dec. 25.

The business for the day of the All-India Congress Committee for the year that expired was more or less of a formal nature except for the confirmation of the differences of the Working Committee to set aside the so-called election of 400 delegates from Ajmer on the ground of serious irresponsibilities and the breach of the rules. The old committee met again in the afternoon when Mahatma Gandhi made a moving farewell speech.

The committee then took up the first part of the Patna Resolution and after a good deal of discussion on the amendments defeated the latter and confirmed the former by an overwhelming vote. The debate was lively but as the questions had been discussed threadbare by the public for so many months no new points of any note arose in the course of the meeting. The significance of the debate however entered on one of those now-a-days few inspired speeches of Mahatmaji in which he made a brilliant defence on the demand he made upon the Congress and Congressmen for accepting the obligation of Khadi wear and the development of spinning. It was unfortunate that the press was erroneously not allowed to be present during this part of the proceedings.

### NO QUESTION OF MONEY OR MEMBERS.

Mahatmaji referred at the outset to the personal appeals made to him by two speakers to withdraw the resolution, but expressed his inability to do so, firstly on the ground that he had moved it on behalf of the Working Committee and secondly on the ground that he was fully convinced of its soundness himself. He asked them not to make personal appeals nor to vote for it because he advocated, but wholly according as they were satisfied on not on the merits. For himself he fully more than ever, thought in making this demand on the Congress. He was not asking them anything which could be deemed difficult or unreasonable for any Indian who honestly desired to take his part in the struggle for Swaraj. It was not right to treat the question of the Congress membership and organization as a mere matter of money subscription. There will be thousands who will be prepared to threw away four annas and even one rupee if they asked for it, but would that really help the fight for Swaraj or retard it. If they were sincere in their desire to strengthen the Congress organisation for the great purpose they have in view, if they seriously meant to work for the country's liberations from the foreign yoke, the least that they could be asked to do was what was put in the Congress franchise. If they were not prepared to do even that he assured that they could not differentiate from the Liberals, loyalists and others who claimed also to be striving for Swaraj. They should be prepared to do something more than throw away a few coins or attending the meetings. They should be prepared to do something for the country, for the millions that are suffering and khaddar and spinning wheel were at once the simplest and the most tangible means of helping their country. If they believed in the boycott of foreign cloth as the most effective means of hastening for Swaraj is there no other way open but that of multiplying khaddar production in the country. He really hoped that the multiplication of mills is not really so easy a matter as some of the speakers thought. He was aware of an instance in which a German expert was prevented from going into this country by the British Government to instal German machinery for some mills. The British rulers of this country knew well their business and it is impossible that they would help in the development of industry which so directly affected themselves, but no Government can prevent the growth of Charkha or the increase of cotton production. Was it such a great sacrifice and such a matter of conscience that people who wanted to join the Congress should refuse to accept this clause. He asked and he said if anybody felt conscientious objection then his course is to give up the Congress rather than on that account ask the abolition or the removal of the qualification as to khaddar.

It was altogether a very convincing speech. The committee will meet again at four o'clock to-morrow.

Pandit Motilal Nehru, Messrs. Sen-Gupta, Goswami and Rangaswami Iyengar visited the Bengal camp and had formal discussion with the Bengal delegates on the draft resolution which the All-India Congress Committee has to consider on the political programme of the Congress which the Swaraj Party has to adopt in the name and behalf of the Congress in the Councils and the Assembly.

# FRANCHISE DEBATE.

## SAD FATE OF AMENDMENTS.

CAWNPORE, Dec. 24.

The following is the concluding portion of the debate on the Franchise resolution moved by Mahatma Gandhi at the Subjects Committee on Thursday:—

Debate then turned on all the three amendments. A young delegate from Bombay supporting Mr. Kelkar's amendments for the removal of the system franchise said that the wearing of cloth was not only part of human life, and by continuing the present policy they would be retrogressing and doing injustice to humanity.

Mr. Kappor of the Karnatak, on the other hand, opposed Mr. Kelkar's amendment and supported Swami Govindanand, and said he knew who wore Khaddar ordinarily, but put on English-made suits in order to obtain seats in compartments reserved for Anglo-Indians. If they could put on the particular kind of dress recognized by the railway authorities, could they not wear khaddar on all Congress Organisations as national uniform?

Dr. Monje coming to support of Mr. Kelkar made it clear that he was not opposed to Swadeshi or Khaddar clothes, but he disliked compulsion. He warmly repudiated the allegation that the motion was to placate Maharashtra.

Mr. M. R. Jayakar, also supporting Mr. Kelkar's propositions, asked if they wanted to have the Congress of a few or a Congress for all. He was not opposed to Khaddar, but there was no meaning in sartorial restrictions and inquisitions.

Mr. Sambamurthy (Andhra) thought that Khaddar would not suffer. Even if disqualifications regarding the non-wearing of it were removed the All-India Spinners' Association would take sufficient care to spread khaddar. If the Congress really wanted to capture a large number of seats in the Councils, then they must have a large number of Congress men to help them at the next general election, and from that point of view he would not mind restrictions being removed, but insisted the alternative franchise being retained.

### "NO PANIPATS BUT REVENGE FOR PLASSEY"

Maulana Shaukat Ali as a Rohilla opposed the motion of Maharashtra, and said the time had come when there should be no Panipats but the revenge for Plassey. He supported Mr. Abdul Hamid Khan's amendment for toning up the original motion.

Mr. S. Srinivasa Iyengar supported the original motion of Mahatma Gandhi because politics was essentially a matter of compromise. He was strongly in favour of unity in the Congress, and this was assured by Mahatma Gandhi's resolutions for the adoption of the Patna Compromise.

Dr. Paranjpye a delegate from Maharashtra, supported Mr. Sambamurthy's views. After others had spoken Mahatma Gandhi made a moving speech in favour of the original motion. He said he had the heartiest co-operation of Swarajists in it. The tendency nowadays was for simplification of the franchise qualifications, and it was impossible to simplify any further than what was contained in his motion. If without franchise they could get millions of yards of yarn he would have no franchise qualification at all for the Congress. The Congress had gained prestige during the last few years for its Khaddar work, though it had not secured many members. Swarajya was not going to rain from Downing Street, but by the efforts of Indians themselves in their own land by sacrifices. The Congressmen would not be worth their salt if they did not make some sacrifices, and they must spin not for spiritual effects but for the economic and moral efforts. If Indians wanted to boycott foreign cloth, they must cease to have mills. I have the honour of having many millowners as my best friends. I knew they have not stood by the country at any time of the crisis. They say frankly that they are not patriots and want to make money and serve their shareholders. You know that this Government can close every mill if it wills, but they cannot possibly consign to flames your hands and your spinning which is an incredibly simple thing. If you don't spin now, then a time will come when you will feel that and say 'Gandhi was right so far at any rate as Khaddar was concerned.'

He considered the objections to the wearing of Khaddar on political and Congress occasions as mere chimerical, and advised the House to accept the original resolution.

### SAD FATE OF AMENDMENTS

Mr. Abdul Hamid Khan withdrew his amendment.

Mr. Kelkar's amendment for the removal of disqualification for the non-wearing of Khaddar was lost by 39 against 120. Mr. Kelkar's other amendment for confirming the franchise to four annas was also lost and eventually the original motion was carried by an overwhelming majority.

The Committee will meet to-morrow afternoon when other subjects will be discussed.—A. P. Special Service.

# DR. BESANT'S MESSAGE.

## "UNITE TO WIN HOME RULE FOR INDIA."

MADRAS, Dec. 24.

Dr. Annie Besant has sent the following message to Mrs. Sarojini Naidu:—"Let me join with many in offering congratulations to the Congress on your election as President. Knowing you from childhood my congratulations are placed on knowledge and I deem India fortunate in having as leader one of her own daughters. Any help I can give is at your service. May Congress be guided by you along the path to Home Rule by union of all parties who work for India's freedom within her homeland and thus revive her splendid past becoming mistress of her own destiny. May Divine blessing rest on Congress labours, that we may all co-operate in winning Home Rule for India."

# MR. JINNAH ON PERILS OF DIRECT ACTION.

Mr. Jinnah while thankfully declining to attend the Congress emphasised that the adoption of any programme of direct action by the Congress was fraught with serious consequences likely to imperil political advance.—A. P.

# ALIGARH ASTIR

## JUBILEE CELEBRATIONS.

## BIG DONATIONS.

ALIGARH, Dec. 24.

Arrangements in connection with the Aligarh Muslim University Jubilee Celebration have now commenced. The finishing touch is given to the apacious pandal erected for the various meetings and conferences which will be held during the week. The pandal presentse a gorgeous oblongish picture and provides accommodation for 5,000 seats. The attractive part of the decorative scheme of the pandal is tri-coloured cloth frills in blue azure and red. The pandal is also fitted with electric lights. A large number of delegates and visitors have already arrived from different parts of India. Nawab Basir Hussain Khyal of Calcutta arrived last night, Sir Abdul Qaiyum Khan and Mr. Jinnah arrived this afternoon and Sir Mian Mahomed Shafi arrives to-morrow with a number of delegates from the Punjab. The programme of the celebrations begin from to-morrow. Arrangements are apace with educational and industrial exhibitions. The different sections from the Provinces are carrying out their decorative schemes and arranging display of exhibit. The management of the celebrations consists of offices of different secretaries including the enquiry department under the guidance of Mr Ishaq which is responsible for excellent arrangements for accommodation and board.

### ANNOUNCEMENT OF BIG DONATIONS.

The recent donations announced to the Muslim University Jubilee Fund are Rs. 30,000 from His Highness Maharaja of Patiala; Rs. 5,000 from the Nawab of Tonk, Rs. 10,000 from the Nawab of Maliyarkotla and Rs. 20,000 from the Jagirdars of Maliyarkotla.—A. P.

# REVENUE MEMBERS TOUR.

## WELLS FOR BHIL VILLAGES.

(From Our Correspondent)

DOHAD, Dec. 24.

Sir Chunilal Mehta, Revenue Member of the Bombay Government, visited our outlying frontier town yesterday. He was accompanied by Mr. Painter, the Commissioner, N. D., Mr. Taylor, Acting Collector, and Mr. Joshi, Assistant Collector. After being introduced on the platform to the leading gentry of the town, headed by Mr. Manckjee, the President of the Municipality, on the station platform and having made enquiries about the grain and fodder prices, they motored to the Government grass godowns close to the station and closely examined grass stocks. They thence motored to Mirakhedi, 8 miles distant, to see a boarding school of Bhil Seva Mandal. Bhil boys made some dialogues and were seen working on a handloom. An adjacent Bhil peasant's hut was closely examined by Sir Mehta, who had a heart-to-heart talk with some peasants of the village who had collected there. The party thereafter attended a meeting of Taluka Board and Municipal members, to whom Sir Chunilal explained the scheme of providing wells for drinking water in villages as settled in Godhra, our headquarters town on the previous day. Under this scheme Government will contribute from the famine insurance fund two-thirds of the cost of a well, the remainder being supplied by the local board, either in cash or in the form of villagers' labour, work being done through the agency of the District Board. They thereafter drove to the Recreation Club, where all the leading gentlemen of the town, Hindus and Mahomedans were present. Mr. Thakkar of the Servants of India on behalf of the Club thanked the guest of the day and requested him, and through him, other members of Government—Executive members as well as Ministers—to visit this rather out-of-the-way place oftener than they did. Sir Chunilal thanked in his reply the people of the town for their affectionate reception and promised not to forget this Bhil area. He left in the evening for Broach and Surat, from where he goes to Khandesh.

# OFFICIAL AND PERSONAL.

His Excellency the Viceroy received His Excellency the Naval Commander-in-Chief on Thursday.

His Excellency the Viceroy granted interviews on Thursday, to the Maharaja of Sonepur, Mr. E. D. Cohen, Sir Sarupchand Hukamchand, Mr. Ashraffojamall, Mr. R. S. Sarma and the Raja of Hetampur.

# OUR CONSTANTINOPLE LETTER

## THE HAGUE DECISION.

## SYRIA AND TURKEY.

(From Our Correspondent)

CONSTANTINOPLE, Nov. 23.

The advice asked by the League of Nations from the Permanent International Court of Justice at the Hague, regarding certain legal aspects of the Mosul Question has already been given. It has been very coldly received in the official circles at Angora. According to the Anatolian News Agency, the impression created there, is that the advice given by the Court is nothing but what was already expected. This pronouncement leaves the situation unchanged and can in no way affect the Turkish attitude.

The Press here and at Angora criticises the Court very bitterly for the indecisive character of its advice. The Court says that the League should pronounce a unanimous decision, but the parties to the dispute should not take part in this voting. This qualified advice is taken by the "Hakmiet-i-Millie" to mean that the Turkish Delegate should be excluded from the voting so that his vote may not disturb a "unanimous decision." Turkish Delegate can in no case agree to a League decision which may be prejudiced to such vital Turkish interests as are invlved in the Mosul Question. An impasse is, therefore, sure to result in case the League verdict goes against Turkey. To avoid such an awkward position and to award Mosul to Britain in every case, this device has been adopted by the Hague Court. The Turkish Press and public opinion is exasperated all the more by this pronouncement of the International Court, which is nothing short of the prostitution of justice, on account of the opinion of an eminent French Jurist, Professor of Law in the University of Paris regarding the legal aspects of the Mosul dispute. As may be remembered, Turkey was not very enthusiastic about consulting the Hague Court. But when the League under the influence of its British taskmasters, referred the question to the Court, Turkey invited an informal opinion from one of the most competent jurists of the world, so that she might show to the world what an independent authority had to say on the question. The Professor studied the question thoroughly and gave his opinion two days before the Hague Tribunal pronounced its oracular advice. The French Jurist completely supported the Turkish thesis. He upheld the Turkish legal claim to the Mosul Vilayet and said that the League "could not exercise 'powers of arbitration', but could only act as a 'mediator' between Turkey and Great Britain." The Hague Tribunal advises that the League decision will be "binding" upon the parties to the dispute. The Tribunal has proved more pro-British than the French Ally of Britain!

For Turkey, the pronouncement of the Hague Tribunal is nothing more than a cry in the wilderness. She never pledged her word to abide by its advice. She did not even appoint any representative of hers when the question was being deliberated upon at the Hague. Hence its pronouncements carry no more weight with her than a mere pious wish of this august body. She even disputes the authority of the League to act as an "arbitrator" in the matter.

From these omoinous signs, it appears that the award of Mosul will go to Britain and right and justice will be sacrificed at the altar of power and might. Should the people of India and other Eastern countries see with equanimity one of their fellow-sufferers thus sacrificed?

### SYRIA AND TURKEY.

The Syrian uprising has taken the form of a national struggle for freedom. Day by day, the news of the nationalist success is getting more convincing. The "Jumhuriet" commenting upon the Syrian events a few days ago wrote: "Though the Arabs betrayed us during the war and stabbed us from behind by joining our enemies when we were engaged in a life-and-death struggle, yet the Turks who won their freedom on the battle-field, are not so narrow-minded as not to sympathise with the Arabs struggling to liberate themselves from foreign yoke. Freedom-loving Turks love to see all the enslaved peoples free."

In the face of this national sympathy for the Syrian people, the official attitude of the Turkish Government is not encouraging, the reason, of course, being, that the Turkish Government are faced with very intricate foreign questions such as the Mosul problem and the settlement of the Public Ottoman Debt, in which they want to win French sympathy for themselves. Their national interests oblige them to keep the sympathies they have for other Eastern people, pent up in their hearts. Hence it is that Ishan Jabri Bey, the Syrian Representative, who last week managed to reach Angora and offered the Syrian Mandate to Turkey in place of France, had his proposal rejected by the Turkish Government, on the ground that Turkey being on friendly terms with France, could not do anything in the matter. But as regards the sympathy of the Turkish Nation with the Syrians, there can be no doubt, as the reader can himself judge from the quotation given above.

# UNDER ONE FLAG:

## REPLIES TO "CHRONICLE" QUESTIONNAIRE.

(CONTINUED FROM CONGRESS SUPPLIMENT.)

(1) Do you think that the Congress creed should be changed for your being its member? If you think change is essential, will you define the creed acceptable to yourself?

(2) If there is an annual money contribution as well as the yarn quota in the alternative, as the franchise qualification, will it be acceptable to you?

(3) If the Congress revokes the yarn franchise and, instead of delegating to the Swarajists the power to determine political work in the legislatures, frames a political programme of its own, including work in the Councils, will you co-operate in carrying it out?

(4) What, in your opinion, should the Congress programme, inside as well as outside the Councils, be?

(5) Do you think by constitutional agitation alone the British people will be persuaded to give us Home Rule?

(6) If ultra-constitutional agitation is essential, what form or forms of direct action will you suggest and will you recommend to the Congress the contesting of elections to the legislatures on the issue of non-payment of taxes?

(7) Are you prepared personally to give up the use of foreign cloth? If you are still using it, will you help the Swadeshi movement by giving it up?

(8) If you are elected an M. L. C. in your province, will you, under the present circumstances, accept a Ministership?

(9) If the Reading-Birkenhead negotiations are disappointing to you, what course will you advise the public to take in addition to vigorous vocal protest and will you support the programme of persistent refusal of supplies before redress of grievances?

(10) If the essential provisions of the Commonwealth of India Bill are satisfactory to you, will you, in the event of its non-acceptance by Parliament before October, 1926, recommend to the Congress the contesting of elections to the legislatures on the issue of non-payment taxes?

(11) Do you think the Swarajists are actively working in the country in furtherance of the constructive programme?

(12) Do you think the differences in the mental attitudes and political methods of Congressmen on the one hand and the Independents or Liberals on the other are too vital to be harmonised by mutual adjustments and to make united action on their part possible?

### MR. B. S. KAMAT.

No. 1.—The creed should be changed to the attainment of Dominion status by constitutional means. Swaraj should be defined.

No. 2.—The franchise qualification should be an annual money contribution only, nothing else.

No. 3.—Yes, only if a practicable programme is fixed by representatives of all parties for work as well as outside the Councils—the work to be political, social, economic, etc.

No. 4.—Cannot be stated in a few lines. See answer to No. 3.

No. 5.—Constitutional agitation is the only agitation possible and desirable.

No. 6.—I do not think non-payment of taxes is feasible.

No. 7.—As far as possible. I am helping Swadeshi movement by using swadeshi articles wherever possible.

No. 8.—Yes.

No. 9.—Refusal of supplies has to be used when all circumstances are suitable. I do not think the present occasion necessitates this remedy.

No. 10.— See answer to No. 6.

No. 11.—No. The so-called constructive programme itself requires revision.

No. 12.—Yes, the differences are fundamental, but united action is essential in certain matters. For the welfare of the country. For this, reason certain changes in the Congress constitution seem to be necessary. Every political worker in India, if possible must be a Congressman. So, the creed should be amended to suit all similarly. Every political party should have a chance to be represented in the Congress and its committees. There should be a statutory provision in the constitution of the Congress for not only a territorial representation but representation by virtue of parties, each recognised party being ensured a certain proportion of representation to afford it an opportunity to convert the Congress to its own party views and to formulate a united proyramme. Thus constituted, the Congress becomes a truly national body, and its programme a national programme. Such an arrangement is essential at least for a few years. Having arrived at an agreed programme, each party should be left to its own methods, either in the Councils or in the country, to work or enforce the programme. This will accomplish unity of programme though not unity of methods. Unity of methods or a united policy in a country like India is an impossibility.

### MR. L. B. BHOPATKAR, M. L. C.

No. 1.—I am already a member of the Congress, yet I am of opinion that it is essential to alter the creed as follows:—"The object of the Indian National Congress is the attainment of Dominion Status by the people of India by all proper and legitimate means."

No 2.—I do not mind if an alternative franchise is substituted for the present one, provided that the annual contribution in money does not exceed Ans. four or the yarn quota is not more than Ans. four in value.

No. 3.—To my mind the revokation or otherwise of the yarn franchise has absolutely nothing to do with the matter embodied in the latter half of this question.

As a Swarajist I would certainly co-operate in carrying out whatever will be decided upon by the Congress, provided it is so done in the right spirit and in keeping with the main principles of the Swarajist policy and programme.

No. 4.—In the present situation of India I believe that the Swarajist programme with a few changes here and there is probably the best to adopt inside the Councils.

Outside the Councils such a programme should be chalked out as would best support the fight in the Councils. Of course, it should include the present constructive programme.

No. 5.—I don't believe that a merely constitutional agitation will persuade the British people to grant Home Rule to India.

No. 6.—I do not desire to disclose the various methods of ultra-constitutional agitation.

I am definitely of opinion that the elections should not be fought out on the issue of non-payment of taxes, as in my judgment the country is not yet prepared for any method of direct action.

No. 7.—I have given it up for the last 25 years and more.

No. 8.—I would accept a Ministership, as in my opinion, ministerships can be very well utilized for the purpose of delivering knock-out blows on the dyarchical system of Government.

No. 9.—I would advise the public to organize the country and to take to *"preferential boycott,"* meaning thereby, to purchase home-made articles even at a sacrifice; in their absence, to purchase them from any Asiatic country; if they are not so available, to purchase them from countries like Germany, France, Italy and so forth; but not to purchase any article from Great Britain and its dominions except in cases of dire necessity.

I am entirely in favour of refusal of supplies.

No. 10.—Non-payment of taxes, as stated above, is out of question, so far as the present state of India is concerned.

I would advise the country, in the case contemplated in this question, to focus all its forces and energies on preferential boycott, and to give it at least one year's trial.

No. 11.—I do honestly; and sincerely think that the Swarajists are endeavouring to the best of their lights to make the constructive programme a success.

No. 12.—I am not sure of all the Independents and Liberals. But I believe that *rapprochment* between, and the consequent united action on the part of the Congressmen and the extreme wings of the Liberal and Independent parties are quite possible, only if both the parties concerned make honest efforts in that direction.

### MR. N. K. KELKAR. (EX-MINISTER, C. P.)

No. 1—Congress creed ought to be changed. It is too comprehensive and is capable of different interpretations. Attainment of Swaraj within the British common weith by constitutional and peaceful means may in short be the creed of the congress.

No. 2—Small annual contributions of a few annas each by individuals won't suffice to satisfy all the financial needs of the Congress

The yarn franchise has hardly any political attraction and its economical utility is not beyond doubt. It has been responsible for accute differences and I would therefore drop it. Age exceeding 21 years coupled with a declaration or a vow to the effect that in all matters political and administrative he or she will behave as an Indian irrespective of caste, religion, community etc., should be the principal franchise qualification.

No. 3—It is difficult to guarantee co-operation with the activities of the Congress, if its present constitution and methods are not altered.

It can't be disputed that at present the Congress is not a democratic body in the strict sense of the term. The representation through those who manage to attend the Congresses cannot be said to be really popular.

The Congress, as constituted at present should in my opinion have no right to frame a political programme of its own and make it binding on the whole nation. Persons or parties having definite political programmes should seek election as members or delegates to the Congress on the strength of such programmes and the Congress programme should follow the results of the elections.

The terms of office of delegates once elected should in that case last at least three years.

Thus constituted Congress will gain an unassailable representative character and will speak in the name of the whole nation. It will give all those who want to give a lead to the country to educate beforehand public opinion in regard to their respective political programmes.

Congress activities outside will in a large measures tend to inuence the policy of the members inside the Legislative Bodies. But I am not sure if it will conduce to good results if the Congress were authorized to deminate the activities of the Legislative Bodies in every detail. The functions of the two Bodies are and, I am afraid, for a long time will remain distinct and separate. The Legislative Bodies are constituted under the authority of an Act of Parliament. Being divided into class and communal compartments they can hardly be expected to do more than devote themselves to administrative and legislative questions or the protection of class or communal interests. Till the communal and class elements are not eliminated from these Councils and their functions are not broadened there is just the possibility of conflicts arising between the two Bodies. By political work outside Congress can, of course, widen and nationalize the outlook of the Legislative Bodies in administrative and legislative matters.

No. 4—Reply to this question is partly covered by the reply to question No. 3. Briefly put the Congress programme must depend upon the choice of the voters or majority of them. During election campaigns several programmes will be placed before the public. The one that will be accepted unanimously or by a majority of votes must be treated as the Congress programme during the life time of the Congress.

No. 5—I believe in constitutional agitation. I believe it is still within the bounds of possibility to pursuade British people to give us Home Rule. Events do not justify opposite conclusion. Progress has no doubt been very slow or disappointing and unsatisfactory. It can't however be denied that our internal quarrels, communal jealousies are in a large measure responsible for it. English people are very shrewd people and they can't be made to yield an inch so long as they see clear signs of divisions amongst us.

No. 6—In view of the reply to question No. 5 this question does not arise.

Under the present circumstances it would be shere folly to contest elections to the legislatures on the issue of non-payment of taxes. There are much simpler forms of ultra constitutional agitation such as the different parts of the non-co-operation resolution passed by the Congress. We all know that mainly on account of lack of willingness even on the part of those who claim to belong to the school of advanced political views the Congress programme had to be suspended. Now it would be very difficult for these people to inspire confidence in the masses. The number of voters is very small and they are generally biassed by communal and class considerations. Besides, the powers of the Legislatures are very much restricted and the success at the election on this issue is not likely to strengthen the legislatures unless the voters and the legislators really mean to act up to this threat. I feel very doubtful if they will do it.

No. 7.—Economic questions like swadeshism should not be confused with the Political Government of the country. I don't think that even complete boycott of British goods would compel the British people to part with their sovereignity.

The question is couched in most general terms. Even though it is so I am prepared to give an undertaking that I am in entire sympathy with its underlying idea. All our needs should as far as possible be limited to the articles that are produced in the country and the industries of the country should be so developed as to satisfy all the increasing wants of the people. I shall do all I can to assist all practical measures that may be undertaken to carry out these objects.

It is in this broad sense that I have understood the question. I am not inclined to confine the swadeshism to cloth only. I also take it that this undertaking will not have retrospective effect and nobody should be compelled to part with or destroy articles purchased before the vow was taken.

No. 8.—If there is any sense in going into the Council, if it is not considered objectionable to serve on various Council committees or to accept one or the other salaried office such as that of a President of the Council I for one see no objection in accepting the ministers jobs. Indeed I think the opposition is unreasonable. You must make the best you can out of an imperfect machinery.

No. 9.—It is not unreasonable to assume that the Reading-Birkenhead negotiations are not likely to be upto our expectations. Whatever may be the end of these negotiations we have yet to do a lot. The Congress must be re-organized and democratized. This work must begin in the villages and with the establishment of Village Panchayats, Judicial, Administrative, Banking etc.

Till the Legislatures are constituted on strictly democratic lines opposition is not likely to be persistent.

I am not in favour of persistent refusal of supplies. The Swarajists themselves have seen the futility of it and they have now practically sanctioned all supplies in Bengal and in Central Provinces. The powers of certification are very wide and extensive and unless you convice the people that your opposition is reasonable and not raised simply for the sake of opposition the people won't appreciate the opposition and be ready for all the consequences and implications of such opposition.

To make the refusal effective the opponents as well as a substantial No. of people must be prepared at least for the simpler programme of non-co-operation if not for non-payment of taxes. It would not do that people should refuse supplies and the very next moment should themselves reap the fullest possible benefit from the very institutions such as Law Courts, Colleges, Schools, Dispensaries etc. expenditure on which was refused by them.

No. 10.—My reply to the last portion of question No. 6 may be read as a reply to the last portion of this question.

It would still be effective if the elections for Congress delegates are fought on this issue of common wealth Bill.

No. 11.—I have no knowledge direct or indirect of the activities of the Swarajists in other parts of the country. In the Central Provinces and Berar I have not seen any of their activities in furtherence of any constructive programme.

No. 12.—Differences there are but it can't be said where the real political part of these differences ends and where the class and communal part of it begins. So far as pure political differences are concerned I think that both in aims as well as in methods they are more ostensible than real. They are easily capable of mutual adjustment with good will and sincere endeavours on the parts of all concerned especially the leaders.

### SARDAR V. N. MUTALIK, M. L. A.

No. 1.—Most surely. The present creed is neither national nor rational. The creed must be changed and made as wide and all embracing as possible. National service should be the only test for the franchise.

No. 2.—I do not accept the yarn franchise, and will accept no substitute for it also. Payment of annual subscription may be insisted upon.

No. 3.—Provided the line of work that will be settled will suit my political principles and ideals that I am following.

No. 4.—Responsive Co-operation, within the Councils. Outside the Councils, intensive and extensive political education and training, spread of the feeling of unity amongst different communities, and in fact an anti-communal feeling movement, Swadeshi movement, extensive political propaganda in the United Kingdom, and in all foreign civilized countries, study of the foreign constitutions and methods and protection of the rights of Indians and Indian interests overseas.

No. 5.—Too delicate for me to answer. But I think we have not yet exhausted other constitutional methods and agitation.

No. 6.—Non-payment of taxes will not be successful at present. It is yet too early to think of it. I cannot recommend it. I am not inclined to answer other parts.

No. 7.—I am prepared to give up the use of most of the foreign made articles, provided I find that the Swadeshi propaganda is worked and pushed up, and provided that Indian producers and mill-owners do not try to make enormous and exhorbitant profits, at the cost of the public patriotism,—profits which are spent in luxuries and purchase of foreign articles.

No. 8.—Yes. I shall try to make the best of all the opportunities offered to serve the nation. My view is "Take what you get and fight for the rest.

No. 9.—Too delicate for me to answer, at this stage.

No. 10.—Too delicate for me to answer.

No. 11.—No. I think the Swarajists are not working in the country, or if working at all the work is very indifferent.

No. 12.—I am very hopeful of a unity amongst the political parties for the purpose of the Congress work. The differences can be settled if the leaders sit in a round table conference with open minds and determined to effect unity. The differences ought to be settled and the Congress must be a united Congress. Otherwise the present Congress is not the national Congress and is not representative of the national view. It is only a party Conference.

### MR. C. S. RANGA IYER, M. L. A.

No. 1.—I do not think the creed should be changed. It accommodates all believers in non-violence and Swarajya. Changing Swarajya to Dominion Status is out of the question as India does not aspire to be through time to eternity the Empire's appendages. India may stand out of the Empire, if the Empire does not change its attitude towards India.

No. 2.—I personally believe intensely in yarn franchise. Those who cannot spin must buy the yarn quota. India went to the wall, because her high-caste children forgot the dignity of labour. A free India will be dominated by the poor workmen who form the majority of India's people. Yarn franchise is best omen of freedom.

No. 3.—The yarn franchise is not opposed to the recognition of the Swaraj Party by the Congress. The Swarajists are no more opposed to the franchise than are the non-Swarajist Congressmen. Revoking of the yarn franchise cannot be an excuse to revising the present attitude of the Congress towards the Swaraj Party. The Congress as such must keep out of Councils but must support the Swarajists even more vigorously than hitherto.

No. 4.—The Congress programme outside the Councils must be to prepare the country for resistance Inside militant obstruction.

No. 5.—Constitutional agitation is an anomaly in a country which has been denied the right of framing its own constitutions. British people cannot be "persuaded but only forced."

No. 6.—The elections will be contested on the issue of not granting supplies by the Swaraj Party with the sanction and blessing of the Congress. Non-payment of taxes must not yet be mixed up with the Council election. All that the Councils must do is to go on refusing supplies till the Congress embarks on a no-tax campaign.

No. 7.—I gave up the use of foreign cloth long before I went to prison. I use a Mackintosh and an umbrella when it rains in the hills. I do not know if they are swadeshi.

No. 8.—No—not till the Bureaucracy is replaced by a system of Government based on the will of the people.

No. 9.—Reading-Birkenhead negotiations apart—National self-respect demands that we must make administration thrcugh the

Continued on page 12.

Correct Feeding

during early infancy is of great importance. It is during this period that the foundations of baby's welfare are being laid: the wise mother who is unable to nurse baby herself, either wholly or in part, will realise the vital necessity for giving her child a food that resembles as closely as possible maternal milk.

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## THE APOSTOLIC VISITOR.

*Photo by C. S. Acharya.*
H. E. the Most Rev. Dr. Alexis Lepicier, Archbishop of Tarsens, with the Fathers of Oudh.

## WARNING TO HINDUS.

### MAHARAJA GAEKWAR ON SOCIAL STRUCTURE.

(FROM OUR CORRESPONDENT.)
BARODA, Dec. 22.

H. H. the Maharajah of Baroda performed the opening ceremony of the Aryakumar Ashrama founded under the auspices of the Aryakumar Conference at Baroda. Raja Bahadur Govindlal, President, presented an address to His Highness on behalf of the Conference. It referred among other things to the difference in the atmosphere prevailing in Baroda and that anywhere else in the country in connection with the uplift of the backward classes. Unlike other places, the so-called untouchables themselves took an active part in the work of uplift. This was the result of His Highness' educational policy.

RELIGION OR SUPERSTITION?

In reply to the address before opening the Ashram, the Maharajah assured the Conference that he had great sympathy for that part of the activity of the Arya Samaj, which concerned itself with the removal of the disabilities of the untouchables and other backward communities, and he had himself also tried to do what he could in this direction. His Highness remarked that the Hindu people were said to be very religious. There was truth in it, but it was not certain how much of this attitude represented religion and how much of it was due to superstition. Whatever might be said for the religious attitude of the Hindus, he could at least say that they talked more of the life after death and rebirth than of the life they were living and the activities connected with this life. He did not want them to be indifferent to the life after death, but it was certain that this over-emphasis on the life beyond had brought many disadvantages to the social organisation of the Hindus in its train.

Proceeding, His Highness observed that for India to be a nation, and for the progressive development of society and the country, it was necessary that social and national consciousness should be created among the people. Those who were backward must be brought on the same level, as the more advanced communities, and the responsibility for doing this. His Highness emphasised, rested with the latter. Without the due fulfilment of this responsibility, it was not possible that the society or the nation could advance.

CASTE SYSTEM MUST GO.

Referring to the caste system among the Hindus, the Maharajah observed that when the community was like an island, protected on all sides, the organisation had its advantages. But it was now open to influences from all sides, and as the circumstances had changed, suitable reorganisation had become a necessity. It was obvious that an organisation that was responsible for keeping various sections in water tight compartments and secluded, to the extent of denying certain communities the common privileges and advantages of civilisation, did not secure the best interests of society. It was therefore necessary that they should learn to forget caste consciousness. If they would not or could not do this, they would not be able to hold their own either as men or as a nation, against the rapidly advancing civilisation of the whole human race.

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## KIDNAPPING A MINOR.

### THREE PERSONS SENTENCED.

(FROM OUR CORRESPONDENT.)
POONA, Dec. 23.

The astuteness of an Indian Travelling Inspector of tickets on the Rajputana Malwa Railway led to the discovery and conviction of a woman and two male accomplices in a glaring case of kidnapping a minor Hindu girl from the custody of her husband for immoral purposes.

The story in brief is that the first accused, Zenabai, who is a first cousin to the girl Gangoo, was born a Hindu, but later became a Mahomedan, presumably on marrying one Allarakha Piranta, a cook living in the Sappers and Miners lines at East Kirkee. The accused, it would appear, early in September, went to the village of Yerrowda, about a mile distant from the Sappers and Miners' lines, and enticed the girl away from the home of her husband. The girl Gangoo was brought to the room occupied by Zenabai and her husband Allarakha Piranta and after being dressed in Mahomedan garments was sent by rail to Sialkote in charge of another Mahomedan, named Allarakha Ahmed Khan. While travelling in the same compartment a Hindu travelling ticket inspector's suspicions were aroused on seeing a girl in Mahomedan costume with Hindu religious marks on her forehead. His suspicions were strengthened on seeing that her travelling companion was an up-country Mahomedan. This man on being questioned by the Inspector got impertinent. At the next stopping station, viz., Phalera, the Inspector, closely questioned Gangoo who then told her story. The police were informed and the arrest of Ahmed Khan and the other two accused soon followed.

After a trial in the Sessions Court, before Mr. A. C. Wild, I.C.S., and a jury, the accused were found guilty and the learned Judge sentenced each of the three accused to suffer two years' rigorous imprisonment.

## INDIAN NEWS IN BRIEF.

The Hon. Maharaja of Mahmudabad, the Home Member of the U. P. Government since the inauguration of the reforms would be retiring within this fortnight. —A. P.

* * *

The U. P. Council has adjourned till 19th January 1926.—A. P.

* * *

It is understood that Nawab Bahadur Nawab Ali Chaudhuri's portfolio will include the departments of agriculture industries and forests.—A. P.

* * *

A corespondent wires from Baroda:—The All-India Aryakumar Sammelan was celebrated at Baroda with eclat during the last fortnight under the presidentship of Seth Govindlalji Pitti, Bombay. Among the prominent guests who attended were H. H. Maharajah Saheb of Baroda, Lala Lajpatrai, Bhai Parmanand, Swami Shankeranandji and a large number of delegates.

* * *

A training camp for prospective Scouters will be held at Champaner, at the foot of the Pavgad hills, in Gujerat, from January 5th next to 15th idem.

* * *

At the second session of the Patel Patwari Conference of the Yeotmal District held under the presidency of Mr. R. M. Deshmukh, resolutions, were passed among other things, requesting His Excellency the Governor-in-Council to move the Governor-General-in-Council to repeal the present Patel Patwari law.—A. P.

* * *

The Ahmedabad Labour Union has decided to ascertain the views of the Mill-operatives regarding the advisability of demanding the restoration of the cut that was effected in their wages in 1923. If a large majority will vote for making such a demand the Labour Union will do so.—A. P.

* * *

Six aeroplanes arrived at Dumdum yesterday traversing 1,400 miles from Risalpur, the object of the flight being to ascertain the manner in which a long cross country flight can be conducted and to test the condition and maintenance of the landing grounds en route.—A. P.

* * *

The Assistant Traffic Superintendent, Coonoor, South Indian Railway, wires under date December 25th, that through running with full train service will be resumed over the Nilgiri Railway from the morning of the 29th instant.—A. P.

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## UNDER ONE FLAG.

(Continued from page 11.)

Councils impossible until the Councils become Parliaments of the people. At present they are debating societies.

No. 10.—The Commonwealth of India Bill and its rejection by Parliament can have nothing to do with the next election contest. Foreign rule is a fact. This fact must be faced and fought on the issue of refusal of supplies in the Legislatures. Non-payment of taxes cannot be made an election cry yet.

No. 11.—The Swarajists do not lag behind any other party in the Congress in their enthusiasm for the constructive programme.

No. 12.—I do not believe in the fetish of unity. The Independents and Liberals are as much apart from the Non-Cooperators and Swarajists as the two poles. I do not use the term "Congressmen," because Congress is not a monopoly either of the Non Cooperators or Swarajists. If the Liberals keep away from it, the Congress is not to blame.

### MR. M. C. CHAGLA.

No. 1.—I am quite prepared to accept the creed as it is. But I do not understand why the Congress should specify the means—peaceful or otherwise—which the nation should adopt in order to attain its end. Why must you lay restrictions on the choice of the nation? The simple and unqualified creed—"The attainment of Swaraj"—with all its latent possibilities ought to satisfy everyone.

No. 2.—Yes: My objection to the present yarn franchise is that it tremendously detracts from the national and universal character of the Congress.

No. 3.—The Swaraj Party at present forms a sort of an "Imperium in Imperio" within the Congress. Either the Congress approves of the political activities of the Swaraj Party or it does not. If it does the Congress ought not to delegate this important work to a more or less independent body. If it does not the Congress ought to put down what is nothing else than a revolt within its ranks. If the political programme of the Congress is of the nature I have indicated, hereafter, I shall certainly co-operate in carrying it out.

No. 4.—It is difficult to answer this question in this narrow compass. Shortly I would say in the Councils persistent but at the same time well-informed opposition, obstruction when and where possible and necessary—but not such as to lend to a paralysis of the Constitution, for in my opinion the time has not arrived when the paralysis of the constitution can be followed up to its logical consequences in the country viz: non-payment of taxes. When the Assembly refuses to vote taxes, the people must be prepared to refuse to pay taxes. Whatever humiliation it may cost me to confess this, I must say the people are, not, at this moment prepared.

In the country the Congress ought to concentrate all its attention to the solution of the Hindu-Muslim tangle. For Heaven's sake let us remove this sore from our body politic.

No. 5.—I am emphatically of opinion that the British people will *not* give us Home Rule by constitutional agitation alone. It would be the negation of all the lessons that history has taught us. But I am as emphatically of opinion that at this moment we are not prepared for any ultra-constitutional agitation.

No. 6.—Does not arise.

No. 7.—Dress is as much a matter of temperament as food. And I refuse to have any national inquisition dictating to me what I should dress and what I should eat. But barring these inquisitional methods I am prepared to do what I can to support every national industry—may it be cloth or any other.

No. 8.—So long as I believe that the time has not arrived for paralysing the constitution, I hold that every member returned to the Councils should accept a ministership and work it for the good of the people. This is part and parcel of what the late Mr. Tilak once said: "Storm the bureaucratic citadel from every side."

No. 9.—Refusal of supplies has only one meaning in English parliamentary parlance. It means that the Opposition passes a vote of no-confidence in the Government of the day, and carrying the vote, qualifies itself to be called to govern the country. The party in power cannot afford to ignore this refusal of supplies "because without the legal sanction of parliament no revenue can be collected." In India matters stand on quite a different footing. First of all there is the certifying power of the Viceroy. Thus without the legal sanction of the Assembly, it is possible to impose taxation. And secondly our Executive being irremoveable, refusal of supplies does not act as a vote of no-confidence with all its consequences. Thus in order to invest this refusal of supplies with any time significance, we as a people must be able to maintain that we will not pay any taxes which have not been voted by our duly-elected representatives. This, as I have already said, in the present state of the country we are not in a position to do. Therefore the strongest protest we can register against the Reading-Birkenhead negotiations is to prepare the country and prepare public opinion for this eventual enforcement of our rights.

No. 10.—In my opinion the time has not yet arrived for the consideration of a ready-made constitution. In the words of the late Mr. Das we must endeavour to have our *right* to frame a constitution for ourselves established. When once that right is conceded the task of framing a constitution will be comparatively easy.

No. 11.—It is a matter which should be left to the Congress and those who belong to the Congress to determine.

No. 12.—Working as they are for the same objective, the gulf should not prove unbridgeable.

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### M. D. T. KANYASHALA.

The annual distribution of prizes of the above Poona school on the 21st instant took place. The school and its compound were prettily decorated. Many prominent ladies and gentlemen in the city were present. Prof. G. M. Chipunker, the Superintendent of the school, read the report for the year 1925. He said that this was the seventh year of the school's existence. The number of girls on the roll was 225, which in itself was proof that the girls' school was steadily gaining in the popular estimation and was a potent factor in the advancement of female education in the city of Poona. During the last five years 28 girls appeared for the Entrance Examination of the Indian Women's University and successfully passed that examination. Out of these some 15 girls joined the Nathibai Women's College. During the year lectures were delivered on educational, religious, and moral topics. Subjects as Sewing, Singing, Drawing, Domestic Science and Marathi are given special attention. This was the only school in the city teaching all subjects through Marathi and offering Drawing, Music, Sewing for Matriculation studies.

On the conclusion of the report Rao Bahadur Dr. P. V. Shikhare distributed the prizes to the successful students in the last annual examination.

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## SHIRALA MURDER CASE.

### C. P. GOVT. TO PREFER APPEAL.

AMRAOTI, Dec. 24.

In the Shirala (Deshmukh's) murder case, wherein of the 20 Muhamadan accused, eleven were found guilty of culpable homicide not amounting to murder and nine were acquitted for lack of evidence, the C. P. Government has, under Section 417 of the Criminal Procedure Code directed the Public Prosecutor to lodge appeals against the judgment, of Mr. A. D. St. C. Barr, Special Additional Sessions Judge, demanding against all a conviction under Section 302 I. P. Code, on a charge of murder.—A. P.

## POLO IN CALCUTTA.

CALCUTTA, Dec. 23.

Calcutta's polo season was opened to-day with three matches in the Ezra Handicap Tournament. There was a large attendance and his Excellency the Governor, the Countess of Lytton and Lady Hermione Lytton were among those present.

The first game was between the 4th Hussars and the Delhi Polo club. The former started plus 4 goals. The umpires were Major M. D. Vigors and Colonel H. A. Tomkinson. The teams were as follows: 4th Hussars: Messrs R. Knight, J. Robinson, P. W. Dollar and H. E. Armstrong, (back).

Delhi made a brilliant display. After a keen contest the Hussars won by 6 goals to 5.

In the next game the Mysore Cavalry lost to the (Ganeshkhind) Wanderer by the odd goal in 5. The team were as follows: Mysore Cavalry: Raj Kumar Deraj Urs, Mr. D. C. Nunja, Raj Bahadur Capt. B. Abdul Gaffar and Major B. P. Krishna (back). Mysore received one goal start.

The last game of the day saw the Poona Horse matched against H. E. the Viceroy's Staff whom they beat by 4 goals to 2. The winners were represented by Major MacGregor, Capt. Barnes, Capt. Hatch and Col. Lucas (back) while the Viceroy's Staff played Capt. T. M. Lunham, Alam Dar, Major E. G. Atkinson and Capt. D. B. Daly (back). The umpires were Majors Beresford and W. R. P. Henry. The Staff started plus one goal.—A. P.

## TWO MORE GAMES.

CALCUTTA, Dec. 24.

Two more games in the Ezra Polo Tournament were decided to-day. In the first the Scots Greys completely outclassed His Excellency the Governor of Bengal's Staff. The final score was Scots Greys 10 goals, H. E. Governor's Staff 2 goals.

The next match was between the North ern Bengal Mounted Rifles and Calcutta "B".

The game ended leaving the Rifles winners by 3 goals to 2.—A. P.

## APOSTOLIC DELEGATE'S RETURN TO BOMBAY.

(FROM OUR CORRESPONDENT.)

BANDRA, Dec. 23.

Yesterday evening Monsignor Lepecier, the Apostolic Delegate, returned from Bhusaval to Bombay by the Punjab mail. He received a regular ovation at the Deolali station from the large crowd of local Catholics who had assembled there to pay them respects to the eminent ecclesiastical dignitary.

At the Kalyan station a deputation consisting of Monsignor Xavier, the Administrator of the Diocese of Damaun, the Very Revd. Father Bertram, the Administrator of the Diocese of the Catholic Archbishop of Bombay, Rev. Father Lorenz Vicar of the Wodehouse Church, Dr. Sir D. A. De Monte and Sir D. J. Fersira, Solicitor, met Monsignor Lepecier and accompanied him to Bombay. At the Victoria Terminus a big crowd of Catholics welcomed him. Amongst those present were Mr. Kelly, the Commissioner of Police and Mr. Guider.

Monsignor Lepecier is now putting up in the Archbishop's House at Wodehouse Road.

It is said the Apostolic Delegate is inundated with representations, praying for redress of grievances, the bulk of which is in respect of the Padroada problem, which no doubt the Vatican has long found a hard nut to crack. Anyhow the anti-Padrodists are buoyant with hopes that the Apostolic Delegate's visit to India will result in the radical elimination of the Padroado, while the pro-Padrodists are sure that no hostile efforts can even succeed in shaking a single hair of the proud Padroada moustachios.


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Physicians approve of this plan and many thousands of people testify to the benefit they have derived from the use of De Witt's Pills. In the great cities of the West men and women regularly take De Witt's Pills as an internal antiseptic to cleanse, purify and strengthen the urinary organs and keep the body free from poisonous and pain-causing uric acid, and the fame of the remedy has now spread to the East.

Wherever you go you can hear of the remarkable cures that are daily being effected by De Witt's Pills, and this great remedy, which has already done so much for others, is now within your easy reach. You can get a box of De Witt's Pills to-day, for your nearest chemist sells them, and if only you will do this and take two of the pills with a drink of water just before you go to bed to-night your pain will be gone by the morning. You will wake up feeling bright and refreshed and you will be convinced that you have found a remedy which cannot fail to do you good.

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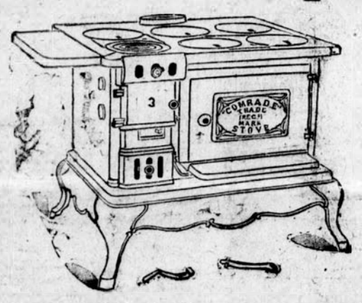


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## BARODA ATHLETIC TOURNAMENTS.

### LADIES GAMES.

(From a Correspondent.)

BARODA, Dec. 23.

Annual athletic tournaments have been held here under the auspices of the Hind Vijaya Gymkhana during the last six years. His Highness the Maharaja has been patronising the function by his presence. The popularity of the function can well be seen from the increasing number of competitors from distant places such as Mysore, Sangli, Poona, Indore and so forth.

The special feature of the Tournaments is the celebration of sports specially meant for educated ladies and schools-going girls, generally the ladies of the Royal family grace the occasion by their presence.

This year these sports were held on 20th and 21st inst. The ladies' games began on 20th instant, in pleasant weather at about 4 p.m. The events played out were, badmington, net-ball, running, flat race, croquet, tug of war, potato race, and such others. There were no less than a hundred competitors for the above items, and besides there were six teams from the various girls' institutes for team competition. Among the individual items, flat race, net-ball, and Badmington excited a lot of interest, while in the case of team competitions, the tug-of-war and the khoko were keenly contested. It was quite a pleasure to notice that the lady-students representing the college tug-of-war team acquitted themselves most creditably against the girls from the lower classes.

The games left out on Sunday were resumed on Monday which was the prize-distribution day. The Gymkhana had the good luck this year to have Her Highness the Maharanee for the function. Among the various competitors, Miss Mary Menzes carried off many prizes. After distribution of the prizes to the winners, Her Highness made a short speech, which was simple in style and encouraging in tone. She urged the necessity for such games on the part of the ladies and was desirous of seeing these qualities developed among the female subjects of the State along with the educational improvement. Her Highness then departed along with Shakuntala Raja and others amidst deafening cheers.

## THE WEATHER.

SIMLA, Dec. 25.

Rainfall has ceased in South-east Madras and the weather has been dry everywhere. Feeble disturbances over north-west India is being reinforced by a fresh western disturbance which is now entering Baluchistan.

Forecast :—No large change.


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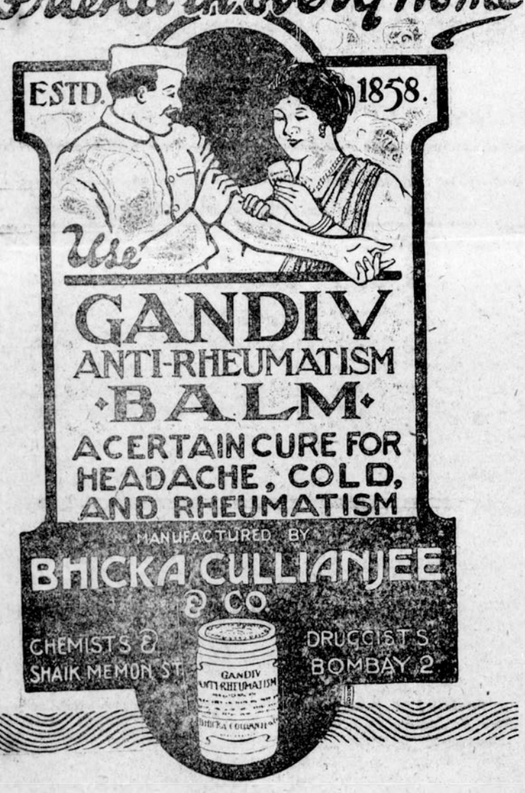


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(9 L — '25)


## JUBILEE OF THEOSOPHICAL SOCIETY.

### DR. BESANT ON RELIGION OF BROTHERHOOD.

MADRAS, Dec. 24.

The fiftieth anniversary of the founding of the the Theosophical Society commenced to-day at Adyar, the headquarters of the Society, when the first of a series of Convention lectures were given by Dr. Annie Besant, President, and Mr. C. Jinarajadasa, Vice-President of the Society, on the "Basic Truths of World Religions" and "Fellowship of Religions." There was a large gathering numbering about five thousand. The lectures were given under a big banyan tree as it was not possible to house the gathering in the hall. Mr. Jinarajadasa spoke first and pointed out that Theosophy or divine wisdom was the root of all great religions, living and dead. The coming of a World Religion would not mean that a single religion would lose its value. All great religions would still retain their splendour, but their significance would no longer be in trying to understand the nature of God, but far more the nature of man and in days to come they would look upon each other more and more as fragments of Divinity and that God was as separable from them as were their shadows when the sun rose.

Dr. Annie Besant spoke of World Religions and their underlying unity and said we might learn to blend those together and gradually rise to a position where we would welcome every religion, where we could worship with every worshipper, where we could learn from everyone and love and honour all as coming from God himself. The next religion to come would not come to destroy the older ones, but to supplement them. We had sometimes called it Religion or Brotherhood, for that brotherhood is being forced upon us whether we would or not. Proceeding, Dr. Besant said they must realise that they were one, however divided they might seem in their physical bodies, for the body was but the temple of God. She concluded, "The car of evolution must go onwards, for God's will is behind it. You may help it to go faster, but it will go forward whether you help it or not, but everyone who helps it becomes a co-worker with God and what greater privilege can be claimed by any child of man?"—A. P.

## CHRISTMAS IN AHMEDABAD.

AHMEDABAD, Dec. 24.

A crowded public meeting was held this evening in the Premabhai Hall under the presidency of Mr. Nanalal Dalpatram Kavi, to celebrate the birth of Jesus Christ when Hindu, Mahomedan Parsi, Christian and European speakers explained the life and teachings of Jesus Christ from different standpoints. This is the first meeting of the kind in Ahmedabad and the president eulogised the spirit of tolerance displayed both by the speakers and audience.—A. P.


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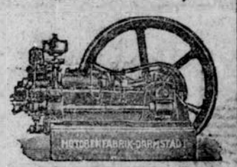

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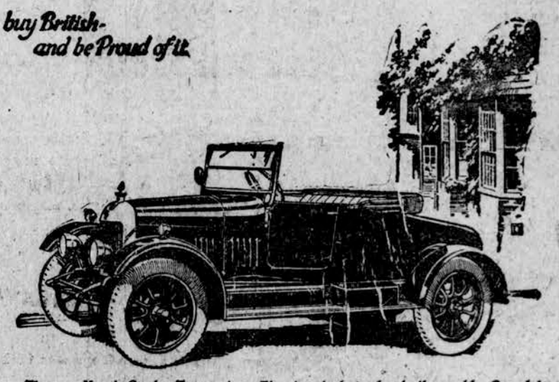

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# The Bombay Chronicle

FOUNDED BY SIR PHEROZESHAH M. MEHTA IN 1913.

BOMBAY SATURDAY, DECEMBER 26, 1925

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# A RINGING CALL TO UNITY.

## WANTED—COMMON POLITICAL PROGRAMME.

## ULTIMATUM TO GOVERNMENT.

## APPEAL TO HINDU & MUSLIM LEADERS.

## IMPORTANCE OF POLITICAL PROPAGANDA.

## PLEA FOR VOLUNTARY NATIONAL MILITIA.

## MRS. SAROJINI NAIDU'S PRESIDENTIAL ADDRESS.

The following is the text of Shrimati Sarojini Naidu's presidential address at the 40th session of the Indian National Congress which opens to-day at Cawnpore:—

Friends,—Were I to ransack all the treasuries of human language I fear I should fail to discover words of adequate power or beauty to translate my deep and complex emotion in acknowledging the signal honour you have done me, by entrusting to my unskilled hands the high burden and responsibility of so exalted an office, which for two score years has been ennobled by the brilliant and memorable achievement of my distinguished predecessors both of our own and of alien race. I am fully aware that you have bestowed upon me the richest gift in your possession, not merely as gracious recompense for such trivial service as I may have been privileged to render at home or abroad; but rather in generous tribute to Indian womanhood and as token of your loyal recognition of its legitimate place in the secular and spiritual counsels of the nation. In electing me to be the chief among your chosen servants, through a period so fraught with grave issues and fateful decisions, you have not created a novel precedent. You have only reverted to an old tradition and restored to Indian woman the classic position she once held in a happier epoch of our country's story: symbol and guardian alike of the hearth-fires, the altar-fires and the beacon-fires of her land. Poignantly conscious as I am of my own utter unworthiness to interpret so exquisite, so austere an ideal of wisdom, devotion, and sacrifice, as embodied through the ages in the radiant heroines of our history and legend, I trust, that to the fulfilment of the lofty task you have allotted me, even I might bring some glowing ember of the immortal faith that illumined the vigil of Sita in her forest exile, and bore the feet of Savitri undaunted to the very citadels of Death.

The accepted convention of this august assembly imposes upon me, alas, the duty of placing before you a formal document of plans and policies of work for the coming year. I, therefore, contrary to the impulse and custom of a life-time, am vainly groping for appropriate phrases that might serve dimly to foreshadow some of the thoughts that can only find spontaneous expression when I stand in your midst and the inspiration of your living presence shall give to my heart its voice of hope, and to my words their wings of fire.

Before we reach the central purpose of our labours in this northern city, to which we have journeyed from the farthest ends of India, let us offer our mournful homage to the memory of our illustrious dead—to that great patriarch of our national renaissance, Surendranath Banerjea, who for well nigh half a century assailed the heavens with the thunders of his splendid oratory in indignation at the burning wrongs of his people; to Ramakrishana Bhandarkar, the famous scholar of the Deccan, who with patient and dedicated hands rekindled the lamp of our ancient Sanskrit culture, and lifted it high above the clamour and conflict of political throngs; to Deshbandhu Chitta Ranjan Das, kingliest of dreamers, whose whole being was a Vaishnavite rhapsody of incomparable passion for the liberty of his Motherland, who died with his hand outstretched in a royal gesture of reconciliation towards a powerful antagonist against whom he had fought so often with such reckless and victorious chivalry.

Would that he were with us to-day to guide us aright in our anxious deliberations and help us to apprehend the true and tragic significance of the stupendous problems that call for immediate settlement and cannot with impunity be deferred to more convenience season. A singular combination of domestic and international circumstances has conspired to implicate us against our will and almost without our knowledge in a labyrinth of intricate and unparallelled difficulties that threaten the stability and integrity of our national existence. Our imperative duty therefore, is to survey with eyes unhooded of their habitual illusion, the sinister and melancholy spectacle of our abject helplessness born of our foolish disunion and nourished by our long dependence upon the caprice or the compassion of Imperial policies. What means shall we devise, what schemes shall we evolve to deliver ourselves from the manifold dangers that encompass us? How shall we combat the deadly forces of repression that challenge our human rights of liberty, how defeat the further encroachment of ruthless and rapacious Imperialist exploitation that despoils the remnants of our moral and material heritage? How circumvent the insidious and ingenious aggression of other foreign races eager to profit by the conditions of our economic and intellectual servitude? How shall we avert the implacable doom that menaces our unfortunate kindred in the Colonies, how quell the rampant forces of reaction or divert the disaster of our internecine feuds?

### Mahatmaji's Gospel of Sacrifice.

The answers that we need are fully enshrined in the magnificent Gospel of sacrifice enunciated by Mahatma Gandhi, in which he vainly strove to teach us the heroic secret of national self-redemption. But we, so long disinherited from the epic faith that sustained our brave forefathers, were too weak and unworthy to respond for more than a brief period to the demands of that noble and exacting creed. Whatever may be the verdict of history, it can not be gainsaid that the movement of non-violent non-cooperation that swept like a tempest over the country shook the very foundations of our national life, and though to-day it is quiescent and its echoes are almost still, it has irrevocably changed the aspect of our spiritual landscape.

However remote may be all all our programmes for the future from the principles and ideals of Mahatma Gandhi, they must inevitably be permeated by the influence of these recent years which have permanently shifted the currents of our political thought and altered the direction of our political destiny.

We need to-day some trascendent miracle or interpid and enduring statesmanship to enable us to remobilize, reconcile and discipline our scattered and demoralised energies to a supreme unanimous effort for the final deliverance of India from the last shackles of her political subjection; and devise a comprehensive scheme that shall act as a natural and indispensable auxiliary of political emancipation, and include within the scope of its interest or benediction all the enterprises and endeavours that substantially contribute to the social, economic, industrial and intellectual advancement of India, consistently with the requirements of her own peculiar conditions and in accordance with the finest ideals of modern progress.

### Village Reconstruction.

To give concrete expression to our decisions in regard to these ancillary activities the Indian National Congress should create definite departments to be governed by groups of men and women specially qualified by their capacity or enthusiasm to administer to the vital and divergent wants of the people. The main divisions might be few but should include within their sphere of responsibility all cognate matters. To my mind it is of paramount importance to formulate a practical scheme of village reconstruction on the lines of Deshbandhu Das's dream. For this purpose we must try to enlist a large band of missionary patriots of burning zeal who set free from material wants by the pious charity of the householders of the country as in ancient times, should carry through the length and breadth of the land the beneficent evangel of self-reliance and self-respect, taking the immemorial twin symbols of the plough and the spinning wheel as the central text of the teaching that shall liberate our unhappy peasantry from the crushing misery and terror of hunger, ignorance and disease. Closely allied to the task of village reorganisation is, the task of organising the industrial workers in the crowded cities, who are so often compelled to live under conditions that degrade and brutalize them; and who, dislocated from the steadying influences of the familiar traditions and associations of the rural homes they leave in search for bread are so hopelessly exposed to the temptations of immorality and vice. It should be our endeavour to assist in securing for them improved housing conditions, better wages and a cleaner atmosphere, and to establish an equitable and harmonious co-operation between Capital and Labour as a valuable joint asset of national progress.

I am appalled at the criminal apathy of our general attitude towards the urgent problem of Indian education. The surpassing evil of foreign domination has been to enslave our imagination and intellect and alienate us from the glorious traditions of our national learning. We are to-day no more than the futile puppets of an artificial and imitative system of education which entirely unsuited to the special trend of our racial genius, has robbed us of our proper mental values and perspectives, and deprived us of all true initiative and originality in seeking authentic modes of self-expression. It is preeminently our duty towards the young generation so to recreate our educational ideals as to combine in felicitous, and fruitful alliance, all the lovely regenerating wisdom of our Eastern culture with all the highest knowledge of art and science, philosophy and civic organisation evolved by the younger peoples of the West.

### Military Training.

In addition, I would insist with all the force at my command on including a complete course of military training as an integral part of national education. Is it not the saddest of all shameful ironies that our children whose favourite lullabies are the battle songs of Kurukshetra and whose little feet march gaily to the stirring music of Rajput ballads, should be condemned to depend for the safety of their homes, the protection of their sanctuaries, the security of their mountain and ocean frontiers, on the fidelity and strength of foreign arms. The savage Masai the primitive Zulu, the Arab and the Afridi, the Greek and the Bulgar may all carry their tribal weapons and claim their inalienable right to defend the honour of their race, but we whose boast it is that we kindled the flame of the world's civilization are alone defrauded of our privilege and have become cowards by compulsion, unfit to answer the world's challenge to our manhood, unable to maintain the sanctity of our hearth and shrines.

Whatever the experiments recommended by the Commission now sitting to explore the avenues of military advancement for our people, it is incumbent upon the Congress to form forthwith a national militia by voluntary conscription, of which the nucleus might well be the existing volunteer organisations. Further we should also carefully consider the question of nautical as well as naval and aerial training to equip the nation for all purposes of defence against invasion or attack.

### Wrongs of Indians Overseas

Let it not be said of us, however, that our selfish absorption in our own domestic affairs has made us oblivious to the distress and difficuly of our kinsmen in foreign lands. Our adventurous compatriots, who have crossed the seas to seek their livelihood in the dominions and colonies, have from time to time been subjected to restrictive and repressive legislation. The White Paper still stands as a reproach against our failure to redress the wrongs of the Indian community in Kenya. But in the whole chronicle of civilised legislation there has never been so cruel and relentless an outrage against humanity as is deliberately embodied in the anti-Asiatic Bill, which is calculated to exterminate the Indian community from South Africa.

Shall we not send across the seas a loving and ready response to their heart-rending cry for succour, and, through their ambassadors whom we welcome to-day, offer to our harassed and afflicted brothers in South Africa the assurance that India stands behind their courageous struggle to vindicate their inherent civic and human rights against the onslaught of such terrific injustice and oppression?

Never before has our duty to our kindred in foreign countries been so vividly brought home to our minds; nor the necessity of establishing a close and living contact with all their changing fortunes. We should not lose a single moment in forming an Overseas Department in the Congress manned

(Continued on next page.)

Special for "The Bombay Chronicle."

**SHRIMATI SAROJINI NAIDU,**

who is presiding over the 40th session of the Indian National Congress which opens to-day at Cawnpore.

# BIOGRAPHICAL SKETCH.

## POET--PATRIOT.

Sarojini Chattopadhyaya was born at Hyderabad on 13th February, 1879. Her father, the late Dr. Aghorenath Chattopadhyaya, was descended from the ancient Brahmin family of Chatterjees of Brahmanagaram. He took his degree of Doctor of Science at the University of Edinburgh in 1877, and afterwards had a course of study at Bonn. On his return to India, he founded the Nizam's College at Hyderabad, and till his death laboured in the field of education.

Sarojini, the eldest of his children, was given a very good training by her talented father.

### A BORN POET.

Mrs. Sarojini "lisped in numbers for the numbers came." She says of herself:

"I don't think I had any special hankering to write poetry as a little child, though I was of a very fanciful and dreamy nature. My training under my father's eye was of a sternly scientific character. He was determined that I should be a great mathematician or a scientist, but the poetic instinct which I inherited from him and also from my mother (who wrote some lovely Bengali lyrics in her youth), proved stronger. One day, when I was eleven, I was sighing over a sum in Algebra: it *wouldn't* come right; but instead a whole poem came to me suddenly. I wrote it down. From that day my 'poetic career' began. At thirteen I wrote a long poem *a la* 'Lady of the Lake'—1,300 lines in six days. At thirteen I wrote a drama of 2,000 lines, a full-fledged passionate thing that I began on the spur of the moment without forethought, just to spite my doctor who said I was very ill and must not touch a book. My health broke down permanently about this time, and my regular studies being stopped I read voraciously. I suppose the greater part of my reading was done between fourteen and sixteen. I wrote a novel, I wrote fat volumes of journal; I took myself very seriously in those days."

This long extract slows us how she felt within herself the stirrings of irrepressible poetic genius early in life. In the case of all truly poetic natures, harmonious expression comes early and naturally in life, and Mrs. Naidu is a born poet.

### EDUCATION.

Sarojini Chattopadhyaya passed the Matriculation examination of the Madras University in her twenth year and at once became famous throughout India. She was sent to England in 1895, and stayed in England till 1898, studying first at King's College, London and afterwards at Girton till her health again broke down. During a short period before 1898, she travelled in Italy. Italy with its radiant sunshine and warmth and beauty, Italy the home of Virgil, Dante, and Petrarch—Italy made the mistress of the world of Art by the genius of Raphael and Michael Angelo stirred her heart by its beauty and its rich legacy of art and memories.

She returned to Hyderabad in September 1898, and in the December of that year married Dr. Naidu though he belonged to a different caste. Her bold steps shows her love of freedom. She has four children—two sons and two daughters.

### A SOCIAL FORCE.

She has for some years past appeared on various platforms in India and has shown rare talents as an orator. In Hyderabad she has been a great social force making for harmony and goodwill among the diverse munities.

As a woman of great personal charm, as a queen of society, as a sweet-toned and stirring speaker on public platforms, and as a great poet, her life has been a brilliant record of rare achievements.

Her kindliness of nature and her winning graciousness of manner are known to all. Her goodness of heart and her love of the people were evident in the way in which she sought to alleviate the misery caused by the appalling flood that washed away a large portion of the city of Hyderabad some years ago.

### MRS. NAIDU'S PATRIOTISM.

One of the most pleasing and noble characteristics of Mrs. Sarojini's poetry is the passionate love of our beloved Motherland that throbs in them. At a time when the people of this country are fired with patriotism, it would be an anomaly if the most gifted poet of the age should not feel the passion of the Motherland and give it tuneful and uplifting utterance. The following poem *To India* is worth quoting and remembering:—

O young through all thy immemorial years!
Rise, mother, rise, regenerate from thy gloom,
And, like a bride high-mated with the spheres,
Beget new glories from thy ageless womb!
The nations that in fettered darkness weap,
Crave thee to lead them where great mornings break,
Mother, O Mother, wherefore dost thou sleep!
Arise and answer for thy children's sake!
Thy future calls thee with a manifold sound,
To crescent honours, splendours, victories vast;
Waken, O slumbering Mother and be crowned,
Who once were Empress of the Sovereign Past.

### THE FUNCTIONS OF POETRY.

Mrs. Naidu has an assured belief in the poet's great mission in this world. In her poem entitled In the Forest," she sings:

But soon we must rise, O my heart, we must wander again
Into the war of the world and the strife of the throng;
Let us rise, O my heart, let us gather the dreams that remain,
We will conquer the sorrow of life with the sorrow of song.

The exclusively Indian character of her imagery and sentiment is yet another striking character of her poems. Her poems are full of beautiful reminiscences from ancient poetry and legends, and references to the beautiful customs and habits that rule Indian modes of thought and action.

There are beautiful instances of appropriate and attractive Indian imagery everywhere in her poems.

Apart from single poems contributed to reviews and magazines in India, she has published three volumes of poems—"The Golden Threshold," "The Bird of Time" and "The Broken Wing." She is one of the greatest of the Indian poets of this century. Her election to a membership of the Royal Society of Literature in England shows in what esteem her art is held by the great literary men of England. Both East and West have learnt to admire her true lyrical gift which achieves the rare union of melodious picturesqueness and uplifting emotion, her delicacy and splendour of rhythmic expression and her never-failing sense of beauty.

### SOCIAL AND POLITICAL WORK.

For some years past, Mrs. Sarojini Naidu has been participating freely in social and political work and lecturing frequently in various places. Some think that this has led to her comparative sterility of poetic accomplishment and disapprove of her seeking "fresh fields and pastures new." But her contributions to the social and political life in India has been equally valuable.

Mrs. Sarojini's public utterances on various platforms are all characterised by an intense patriotism and a desire for national upheaval.

In regard to social ideals generally, she has, while advocating change and progress to make India modern in every way, realised that our great racial ideals should be preserved. In her address, on 21st August, 1915, at the Students' Brotherhood, Bombay, she said: "Human souls and human destinies were guided and moulded and shaped by the special race-consciousness and race-ideals to which they belonged."

She recognises in Mahatma Gandhi "a lineal descendant of those great sons of compassion who became the servants of humanity—Gautama Buddha, Chaitanya, Ramanuja, Rama-Krishna."

Her speeches have always been a trumpet-call to patriotism.

### HINDU-MUSLIM UNITY.

But the subject to which she reverts again and again in all discourses is one that she is peculiarly fitted to speak about—the Hindu-Muslim Unity. She seldom misses an opportunity to expatiate on the supreme need of union among the members of these two great communities. Tradition and history have not only made it possible but inevitable.

She was invited to preside over the Madras Provincial Conference held at Conjeeveram in May, 1918.

Mrs. Naidu then started again on a tour to the north visiting Delhi, Jullunder Lahore, Hyderabad (Sind) and other cities. She made speeches at every one of these centres, on education and other kindred topics. In December she presided over the Second All-India Social Service Conference at Delhi.

### JOINS THE SATYAGRAHA MOVEMENT

Continual travelling and speech-making have, it would appear left her delicate constitution somewhat impaired, and for sometime Mrs. Naidu was in indifferent health. But nothoing can quench the ardour of her soul: and she has plunged with characteristic energy into all the social and political movements of contemporary life. When in the early months of the year 1919 Mahatma Gandhi inaugurated the Satyagraha movement as a protest against the Rowlatt legislation Mrs. Naidu was one of the first to take the pledge. She made speeches in Madras, Bombay and Ahmedabad exhorting the people to join Mahatma Gandhi's organisation in ever-growing numbers and she sold prohibited literature in the streets of Bombay on the Satyagraha Day, (6th April.) Her contribution to the great agitation was a marked feature of the Satyagraha demonstrations in Bombay and elsewhere.

### FRANCHISE FOR INDIAN WOMEN.

In July 1919, Mrs. Naidu sailed for England as a Member of the All-India Home Rule League Deputation. She organised and led a powerful agitation in England on behalf of the women of India, and it will be easily admitted that the discretion allowed to Provincial Councils in the matter of women franchise, under the new constitution in India, was in great measure due to the part she played in the campaign.

For while she was organising a joint deputation to the Secretary of State for India to press for the enfranchisement of Indian women she was called upon by the Joint Select Committee on Indian Reforms to give evidence before it. Mrs. Naidu presented an admirable memorandum on the subject, a memorandum which was greatly appreciated for its eloquence and lucidity. On the 7th August she was called on to give oral evidence before the Committee. The Chairman alluding to the memorandum submitted by the witness expressed the Committee's thanks and said:

"If I may be allowed to say so it illuminates our arcanic literature with a poetic touch."

He added that with the memorandum and the evidence already submitted by other witnesses the Committee were clearly in possession of the case in respect of Indian women. The very next day she headed a joint deputation of all the different Indian political organisations then in England and made a powerful advocacy of the claims of Indian women for the franchise.

### UNDER THE BANNER OF MAHATMA.

She recognised in Gandhiji a leader "great enough to accept and sustain the leadership of India"; and thence forward she closely followed Mahatma's lead in the matter of the Khilafat, the Punjab and the Swaraj controversies. Time and again she spoke as the lieutenant of Gandhiji voicing his views on these questions with her own eloquence and poetic fervour.

### IN ENGLAND AGAIN.

When in April 1920 she was in England for the benefit of her health, she took part in a meeting held at the Kingsway Hall, London, under the auspices of the Indian Khilafat Delegation and spoke with compelling eloquence on the unity of India, and of her determination to solve the Khilafat.

Later in the same Hall Mrs. Naidu spoke on "The agony and shame of the Punjab," a speech which became the subject of animated controversy in Parliament and somewhat exciting correspondence between herself and Mr Montagu, the then Secretary of State for India.

### A FULL-FLEDGED NON-CO-OPERATOR.

Mrs. Naidu later identified herself more and more completely with the Non-Co-operation movement. She attended the Congress and the Muslim League and taken a leading part in their deliberations; she has spoken again and again on the platform of the Congress with characteristic eloquence and has followed the lead of Gandhiji with persistent devotion. It was now too that she became conscious of the incongruity of wearing the Kaiser-i-Hind Medal and she took the earliest opportunity to return it to the Government.

### MAHATMA'S ARREST AND TRIAL.

For months before the arrest of Gandhiji, Mrs. Naidu was in constant touch with him, often times travelling with him or attending the frequent meetings of the Congress or Khilafat Committees. His arrest on March 11, 1922, came to her as a great blow.

Mrs. Sarojini, dressed in Khaddar, toured over the country in spite of indifferent health and preached the gospel of her Master with impassioned eloquence. Early in October, she went to Ceylon for her health. But rest was out of the question in an island astir with new political life.

On her way back to India she stopped at different places and delivered many addresses on the same theme—Gandhiji's movement.

### CIVIL DISOBEDIENCE COMMITTEE.

In November was published the Report of the Civil Disobedience Committee appointed by the Congress. The Committee was equally divided in their opinion regarding Council entry. Mrs. Sarojini who should have been one of the Committee but for her illness, stood up for unadulterated Bardhian Non-Cooperation and opposed the suggestion. She believed any form of entry into the Councils would be a triumph for Government and a confession of failure.

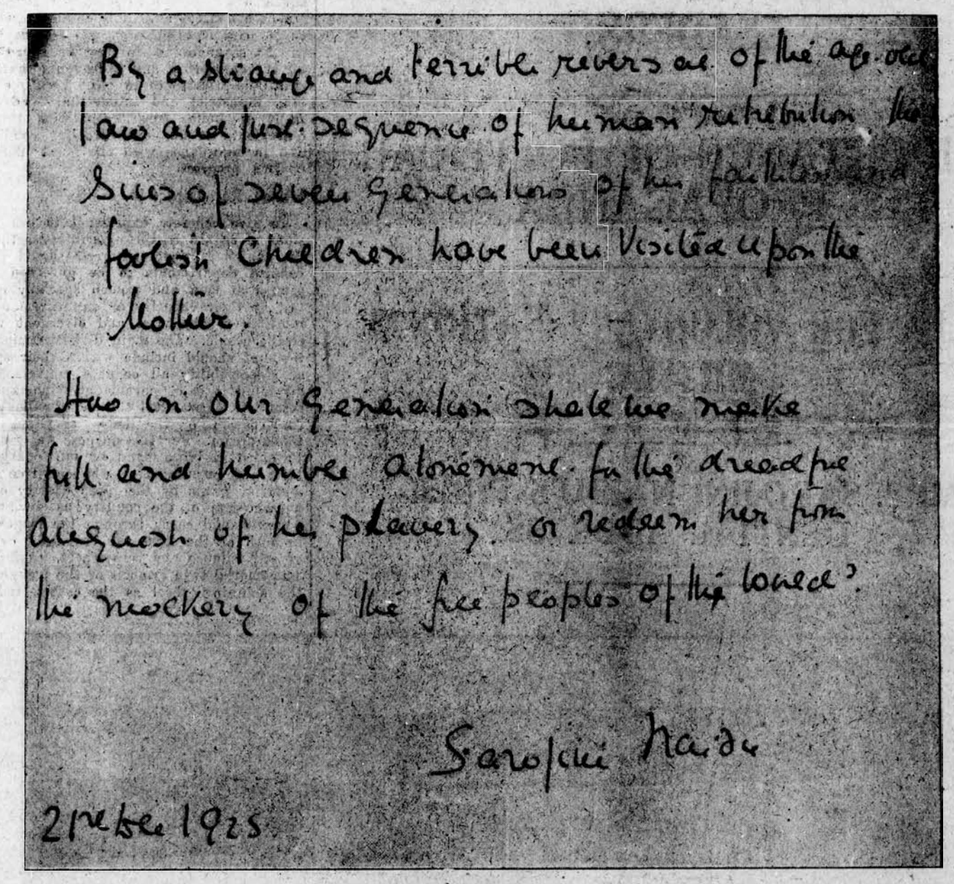
### MISSION TO SOUTH AFRICA.

Last year, Mrs. Naidu was deputed by the Working Committee of the Congress to visit South Africa. In uncompromising language she condemned the white settlers' colour arrogance and economic greed. But her superb oratory and personal charm won her ovations not from Indians alone but also from non-Indians and she had a triumphal tour.

Mrs. Naidu has been President of the Bombay Provincial Congress Committee since 1921. Her genial nature and readiness to help and guide the Committee in their deliberations is matched only by her firm yet impartial conduct in the chair and the fact that she has been President of that body for five consecutive years is no small tribute to her successfully managing Congress affairs in the city.

Mrs. Naidu is among the first Indian ladies to enter the local Municipal Corporation, where she represents Fort Ward.

# A PRESIDENTIAL MESSAGE.


By a strange and terrible reversal of the age-old law and just sequence of human retribution, the sins of seven Generations of her faithless and foolish Children have been Visited upon the Mother.
How in our Generation shall we make full and humble atonement for the dreadful anguish of her slavery or redeem her from the mockery of the free peoples of the world?
Sarojini Naidu
21st Dec 1925.

We reproduce above in facsimile the Message to her Countrymen which Mrs. Sarojini Naidu was pleased to hand over to the "Chronicle" on the eve of her departure from Bombay to Cawnpore. The message is as follows:—

"By a strange and terrible reversal of the age-old law and just sequence of human retribution, the sins of seven generations of her faithless and foolish children have been visited upon the Mother.

How in our generation shall we make full and humble atonement for the dreadful anguish of her slavery or redeem her from the mockery of the free peoples of the world?

SAROJINI NAIDU"

21st Dec. 1925.

# A RINGING CALL TO UNITY.

(Continued from previous page.)

by those who can keep themselves vigilantly aware of all the legislations and enactments that adversely or otherwise affect our settlers abroad.

Here my heart pleads with me to remember those sorrowful and lonely exiles, pining in strange and far off corners of the earth, consumed with a desperate hunger and nostalgia for a glimpse of their motherland, to which they cannot return because, once they sought to serve her and win her freedom in ways unrecognised by the common law. But many amongst them surely have made fullest atonement for all the ferrent folly of their too impatient youth. Surely they, who have been chastened in the searching crucibles of dreadful suffering and privation have been refashioned to become consecrated vessels of selfless service for the amelioration of the poor, the fallen, and the depressed.

### Foreign Propaganda.

I cannot conceive how we have allowed ourselves to be so heavily handicapped by the lack of an efficient publicity which is the first essential of any campaign. We should therefore take immediate steps to form a department for widespread political propaganda and for the education of the masses in all matters pertaining to their civic and social interests, to the wrongs under which they labour, the struggles in which the nation is engaged, the iniquitous and unstable fiscal and financial policies so ruinous to the prosperity of the country. I am confident that we could secure the willing cooperation of those who, otherwise prevented from active participation in public affairs, would gladly place their expert knowledge at our disposal, to advise us on questions connected with the revival of cottage industries, on commerce, railway, shipping, cooperative banking, and all other branches of development necessary for our material welfare.

The nationalist press both vernacular and English should be amongst the accredited channels of our propaganda; above all a reliable foreign news service should be established to transmit to all the chief centres of the world the correct version of Indian affairs and friendly embassies appointed to foster feelings of goodwill and understanding between India and the people of other lands.

### Hindu-Muslim Unity.

And now I approach with the utmost hesitation and regret the most baffling and most tragic of all the problems before us. I, who have dedicated my life to the dream of Hindu-Muslim unity, cannot contemplate without tears of blood the dissensions and division between us that rend the very fabric of my hope. I have tried to arrive at a just appreciation of the many unfortunate causes that have brought about so deep a gulf between the two communities, and tended to quicken such a sharp and importunate sense of aloofness on the part of my Muslim brothers, which, to the profound alarm and resentment of the Hindu community, manifests itself in a growing and insistent demand for separate and preferential rights and privileges in academic, official, civic and political circles of life. Though I am convinced that the principle of communal representation, whether through a joint or a separate electorate frustrates the conception of national solidarity, I am compelled to recognise that situated as we are to-day, in an atmosphere so tense and dark and bitter with unreasoning communal jealousy, suspicion, fear distrust and hatred, it is not possible to reach any satisfactory or abiding readjustment without the most earnest and patient collaboration between Hindu and Muslim statesmen of undeniable patriotism to whom we should entrust the delicate and difficult task of seeking some solution remedy for so devastating a disease.

I beseech my Hindu brothers to rise to the height of their traditional tolerance which is the basic glory of our Vedic faith and try to comprehend how intense and far-reaching a reality is the brotherhood of Islam which constrains seventy millions of Indian Mussalmans to share with breathless misery the misfortunes that are so swiftly overtaking the Islamic countries and crushing them under the heel of the military despotism of foreign power.

In their turn I would implore my Muslim comrades not to permit their preoccupation with the sorrows of Syria, Egypt Iraq and Arabia, to obliterate the consciousness of their supreme duty to India their Motherland, who must always have the first claim upon their devotion and allegiance.

If Hindus and Mussalmans would both learn to practice the divine qualities of mutual forbearance and accord to one another perfect liberty of worship and modes of living without the tyranny of fanatical interruption of one another's appointed rituals and sacrifices, if they would but learn to reverence the beauty of each other's creeds and the splendour of each other's civilizations, if the women of the two communities would but join together in the intimate friendship of their common sisterhood, and nurture their children in an atmosphere of mutual sweetness and harmony how near we should come to the fulfilment of our hearts' desire!

We should grossly fail in our duty to our neighbours were we to omit to try and foster cordial ties of sympathy and trust between ourselves and the princes and the people of the great Indian States, scrupulously refraining from all interference in their internal concerns but always ready to serve in their wider interests.

Nor can we afford to ignore the claims of the Frontier Provinces, which owing to their peculiar geographical and strategic position on the map, are governed by a form of perpetual martial law. We should render them all the assistance in our power in their efforts to obtain the normal civic and social amenities which are so abundantly enjoyed by their sister provinces.

### Swaraj.

These are some of the accessory features of our work. The real function, however, of the Indian National Congress is the speedy attainment of Swaraj.

There is a large and influential section of Congressmen who still cling with touching and jealous loyalty to the orthodox creed of Non-co-operation. Sternly refusing to take cognizance of Legislative bodies they devote themselves to the pursuit of Mahatma Gandhi's benevolent mission, propagating the cult of the spinning wheel and ministering to the lowly and pitiful outcastes of our society, whom, in our arrogance, we have so long deprived of their elementary human rights.

To-day, therefore, the Swaraj Party with its highly disciplined organisation and its striking record of success is the only political body within the Congress engaged in actual combat with bureaucratic authority. Is it not in this crucial hour the unmistakable duty of all the other political parties in the country, irrespective of their particular labels and particular beliefs, to return to the Congress which invites them with open doors, and coalesce all their divided energies and talents in devising a common programme of action in pursuance of a common goal?

All of them have openly acknowledged that the Reforms of 1919 which were to have created a new era of progress have proved nothing but a mirage and the powers they professed to transfer to the people nothing but a deceptive myth. All of them, surely are tacitly agreed upon some common maximum of the wrongs they are still prepared to endure, some common minimum of the rights they are now determined to enforce. And whatever be my own personal conviction, they at all events are all in favour at least as an initial form of self-government, of the ideal of Dominion Status, so elaborately expounded in the Commonwealth of India Bill, and more succinctly and emphatically embodied in the National Demand which has been endorsed by the representatives of all political schools in the Legislative Assembly. Below the limits of that demand the Indian nation cannot descend without irretrievable damage to its dignity and self-respect. It is now for the Government to make the responsive gesture that shall decide our future attitude. If the response be sincere and magnanimous, with ample guarantees of good-will and good faith on its part, it will necessitate an immediate revision of our present policy. But if by the end of the Spring Sessions we receive no answer or an answer that evades the real issues or proves unworthy of our acceptance the National Congress must clearly issue a mandate to all those who come within its sphere to vacate their seats in the Central and Provincial Legislatures and inaugurate from Kailas to Kanyakumari, from the Indus to the Brahmaputra, an untiring and dynamic campaign to arouse, consolidate educate and prepare the Indian people for all the progressive and ultimate stages of our united struggle and teach them that no sacrifice is too heavy, no suffering too great, no martyrdom too terrible, that enables us to redeem our Mother from the unspeakable dishonour of her bondage, and bequeath to our children an imperishable legacy of Peace.

In the battle of liberty, fear, is the one unforgiveable treachery and despair, the one unforgiveable sin.

With palms uplifted in ardent supplication, I pray that, to us, in our coming hour of travail, may be granted in sufficient measure an invincible faith and an inflexible courage, and that He in whose name, we begin our labours to-day will in the hour of our triumph keep us humble and in the beautiful words of our ancient invocation

Lead us out of the Unreal into the Real,
Out of the Darkness into the Light,
Out of Death into Immortality.

# CONGRESS AND NON-CO-OPERATION.

## A RETROSPECT.

In order to enable our readers to take a retrospective view of the Non-cooperation movement under the aegis of the Indian National Congress since its inception at the Calcutta session in 1920, we publish below the texts of the resolutions, bearing on the same and the connected questions of Council Entry and Congress Franchise, adopted by the Congress at its successive sessions since 1920.

### CALCUTTA SPECIAL SESSION (1920.)

In view of the fact that on the Khilafat question both the Indian and the Imperial Governments have signally failed in their duty towards the Mussalmans of India, and the Prime Minister has deliberately broken his pledged word given to them, and that it is the duty of every non-Moslem Indian in every legitimate manner to assist his Mussalman brother in his attempt to remove the religious calamity that has overtaken him:

And in view of the fact that in the matter of events of the April of 1919 both the said Governments have grossly neglected or failed to protect the innocent people of the Punjab, and punish officers guilty of unsoldierly and barbarous behaviour towards them, and have exonerated Sir Michael O'Dwyer who proved himself, directly or indirectly, responsible for most of the official crimes, and callous to the sufferings of the people placed under his administration, and that the debate in the House of Commons and specially in the House of Lords betrayed a woeful lack of sympathy with the people of India, and showed virtual support of the systematic terrorism and frightfulness adopted in the Punjab and that the latest Viceregal pronouncement is proof of entire absence of repentence in the matters of Khilafat and the Punjab:

This Congress is of opinion that there can be no contentment in India without redress of the two aforementioned wrongs and that the only effectual means to vindicate national honour and to prevent a repetition of similar wrongs in future is the establishment of Swarajya. This Congress is further of opinion that there is no course left open for the people of India but to approve of and adopt the policy of progressive, non-violent Non-co-operation inaugurated by Mr. Gandhi until the said wrongs are righted and Swarajya is established.

#### Triple Boycott.

And in as much as a beginning should be made by the classes who have hitherto moulded and represented public opinion, and in as much as Government consolidates its power through titles and honours bestowed on the people, through schools controlled by it, its law courts, and its Legislative Councils, and in as much as it is desirable in the prosecution of the movement to take the minimum risk and to call for the least sacrifice, compatible with the attainment of the desired object, this Congress earnestly advices:—

(a) surrender of titles and honorary offices and resignation from nominated seats in local bodies;

(b) refusal to attend Government Levees Durbars, and other official and semi-official functions held by Government officials or in their honour:

(c) gradual withdrawal of children from schools and colleges owned, aided or controlled by Government, and in place of such schools and colleges, establishment of National schools and colleges in the various provinces;

(d) gradual boycott of British courts by lawyers and litigants, and establishment of private arbitration courts by their aid, for the settlement of private disputes.

(e) refusal on the part of military, clerical and labouring classes to offer themselves as recruits for service in Mesopotamia;

(f) withdrawal by candidates of their candidature for election to the Reformed Councils, and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election;

(g) boycott of foreign goods.

#### Hand-weaving and Hand-spinning.

And in as much as Non-co-operation has been conceived as a measure of discipline and self-sacrifice without which no nation can make real progress, and in as much as the opportunity should be given in the very first stage of Non-co-operation to every man, woman and child, for such discipline and self-sacrifice, this Congress advices adoption of "Swadeshi" in piece-goods on a vast scale, and in as much as the existing mills of India with indigenous capital and control do not manufacture sufficient cloth for the requirements of the nation, and are not likely to do so for a long time to come, this Congress advises immediate stimulation of further manufacture on a large scale by means of reviving hand-spinning in every home and hand-weaving on the part of the millions of weavers who have abandoned their ancient and honourable calling for want of encouragement.

### NAGPUR SESSION (1920.)

1. The object of the Indian National Congress is the attainment of Swarajya by the people of India by all peaceful and legitimate means.

(Note:—This forms Article I of the Congress Constitution).

#### Non-co-operation.

II. Whereas in the opinion of the Congress the existing Government of India has forfeited the confidence of the country; and whereas the people of India are now determined to establish Swaraj; and whereas all methods adopted by the people of [illegible] prior to the last Special Session of the Indian National Congress have failed to secure due recognition of their rights and liberties and the redress of their many and grievous wrongs, more specially in reference to the Khilafat and the Punjab;

Now this Congress while reaffirming the resolution on Non-violent Non-co-operation passed at the Special Session of the Congress at Calcutta declares that the entire or any part or parts of the scheme of Non-violent Non-cooperation, with the renunciation of voluntary association with the present Government at one end and the refusal to pay taxes at the other, should be put in force at a time to be determined by either the Indian National Congress or the All-India Congress Committee and that in the meanwhile, to prepare the country for it, effective steps should continue to be taken in that behalf:—

(a) by calling upon the parents and guardians of school children (and not the children themselves) under the age of 16 years to make greater efforts for the purpose of withdrawing them from such schools as are owned, aided or in anyway controlled by Government and concurrently to provide for their training in national schools or by such other means as may be within their power in the absence of such schools:

(b) by calling upon studentes of the age of 16 and over to withdraw without delay, irrespective of consequences from institutions owned aided or in any way controlled by Government, if they feel that it is against their conscience to continue in institutions which are dominated by a system of government which the nation has solemnly resolved to bring to an end, and by advising such students either to devote themselves to some special sevice in connection with the non-cooperation movement or to continue their education in national institutions:

(c) by calling upon trustees, managers and teachers of Government, affiliated or aided schools and municipalities and local boards to help to nationalise them;

(d) by calling upon lawyers to make greater efforts to suspend their practice and to devote their attention to national service including boycott of law courts by litigants and fellow-lawyers and the settlements of disputes by private arbitration:

(e) in order to make India economically independent and self-contained, by calling upon merchants and traders to carry out a gradual boycott of foreign trade relations to encourage hand-spinning, and in that behalf, by having a scheme of economic boycott planned and formulated by a committee of experts to be nominated by the All-India Congress Committee:

(f) and inasmuch as self-sacrifice is essential to the success of non-cooperation be calling upon every section and every man and woman in the country to make the utmost possible contribution of self-sacrifice to the national movement;

(g) by organising Committees in each village or group of villages with a provincial central organisation in the principal cities of each province for the purpose of accelerating the progress of non-cooperation;

(h) by organising a band of national workers for a service to be called the Indian National Service; and

(i) by taking effective steps to raise a national fund to be called the All-India Tilak Memorial Swarajya Fund for the purpose of financing the foregoing National Service and the non-cooperation movement in general.

#### Councils.

This Congress congratulates the nation upon the progress made so far in working the programme of non-cooperation, specially with regard to the boycott of Councils by the former will refuse to subordinate their creed and country to the fulfilment of orders of their officers, and by courteous and considerate behaviour towards the people, will remove the reproach hitherto levelled against them that they are devoid of any regard for the feelings and sentiments of their own people.

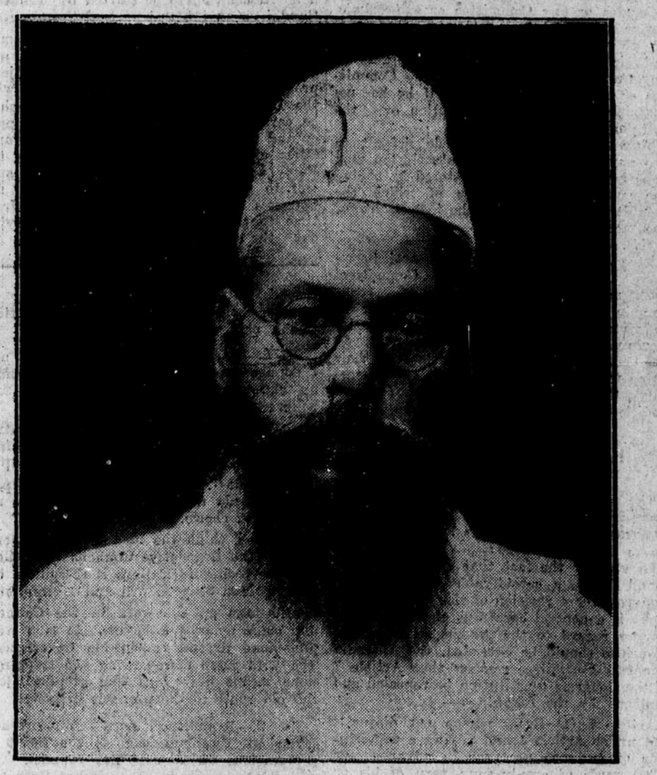
And this Congress appeals to all people in Government employment, pending the call of the nation for resignation of their service, to help the national cause by imporing greater kindness and stricter honesty in their dealings with their people and fearlessly and openly to attend all popular gatherings whilst refraining from taking any active part therein and, more specially, by openly rendering financial assistance to the national movement.

#### Non-violence.

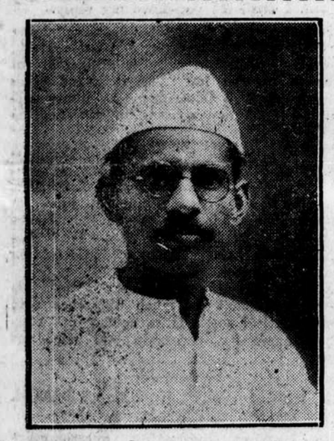
This Congress desires to lay special emphasis on Non-violence being the integral part of the non-cooperation resolution and

... BABU BHAGWANDAS (Benares)
Vice-Chairman of the Reception Committee

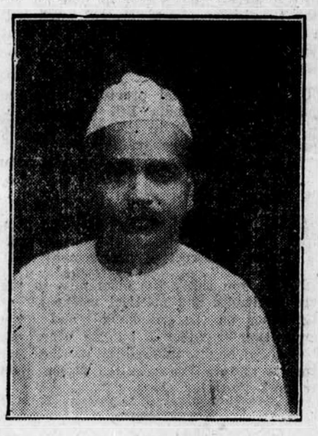
MR. PURSHOTTAMDAS TANDON
Vice-Chairman of the Reception Committee.



DR. MURARI LAL.
Chairman of the Reception Committee of the Cawnpore session of the Indian National Congress.



MR. GANESH SHANKAR VIDYARTHI
General Secretary of the Reception Committee.



MR. RAFI AHMAD KIDVAI
Joint General Secretary of the Reception Committee.

SHRIMATI TAI BAI DIKSHIT
Head of the Lady Volunteers.

MR. G. G. JOG,
Secretary, Volunteers' Committee.

### AHMEDABAD SESSION (1921.)

Whereas, since the holding of the last National Congress the people of India have found from actual experience that by reason of the adoption of non-violent non-co-operation the country has made a great advance in fearlessness, self-sacrifice and self-respect, and whereas the movement has greatly damaged the prestige of the Government, and whereas in the while the country is rapidly progressing towards Swaraj, this Congress confirms the resolution adopted at the Special Session of the Congress at Calcutta and re-affirmed at Nagpur, and places on record the fixed determination of the Congress to continue the programme of non-violent non-co-operation with greater vigour than hitherto, in such manner as each Province may determine till the Punjab and the Khilafat wrongs are redressed and Swaraj is established and the control of the Government of India passes into the hands of the people from that of an irresponsible corporation.

And, whereas, by reason of the threat uttered by His Excellency in his recent speeches and the consequent repression started by the Government of India in the various Provinces by way of disbandment of volunteer corps and forcible prohibition of public and even committee meetings in an illegal and high-handed manner, and by the arrest of many Congress workers in several provinces, and whereas this repression is manifestly intended to stifle all Congress and Khilafat activities and deprive the public of their assistance, this Congress resolves that all activities of the Congress be suspended as far as necessary and appeals to all quietly and without any demonstration to offer themselves for arrest by belonging to the volunteer organisations to be formed throughout the country in terms of the resolution of the Working Committee arrived at in Bombay on the 23rd day of November last, provided that no one shall be accepted as a volunteer who does not sign the following pledge.

#### The Pledge

With God as witness, I solemnly declare that (1) I wish to be a member of the National Volunteer Corps; (2) so long as I remain a member of the Corps I shall remain non-violent in word and deed and shall earnestly endeavour to be non-violent in intent, since I believe that as India is circumstanced, non-violence alone can help the Khilafat and the Punjab and result in the attainment of Swaraj and consolidation of unity among all the races and communities of India, whether Hindu, Mussalman Sikh, Parsi, Christian or Jew; (3) I believe in and shall endeavour always to promote such unity; (4) I believe in Swadeshi as essential for India's economic, political and moral salvation and shall use handspun and handwoven khaddar to the exclusion of every other cloth; (5) as a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavour to render service to the submerged classes; (6) I shall carry out the instructions of my superior officer and all the regulations not inconsistent with the spirit of this pledge, prescribed by the Volunteer Boards, or the Working Committee, or any other agency established by the Congress; (7) I am prepared to suffer imprisonment, assault or even death for the sake of my religion and my country without resentment; (8) in the event of my imprisonment I shall not claim from the Congress any support for my family or dependents. This Congress trusts that every person of the age of 15 and over will immediately join the volunteer organisations.

Notwithstanding the proclamation prohibiting public meetings, and inasmuch as even Committee meetings have been attempted to be construed as public meetings, the Congress advises the holding of Committee meetings and of public meetings, the latter in enclosed places and by tickets and by previous announcements at which as far as possible, only speakers previously announced shall deliver written speeches, care being taken in every case to avoid risk of provocation and possible violence by the public in consequence.

#### Civil Disobedience.

This Congress is further of opinion that civil disobedience is the only civilised and effective substitute for an armed rebellion whenever every other remedy for preventing arbitrary, tyrannical and emasculating use of authority by individuals or corporations has been tried and, therefore advises all Congress workers and others, who believe in peaceful methods and are convinced that there is no remedy save some kind of sacrifice to dislodge the existing Government from its position of perfect irresponsibility to the people of India, to organise individual civil disobedience and mass when the mass of people have been sufficiently trained in the methods of non-violence and otherwise in terms of the resolution passed in the last meeting of the All-India Congress Committee held at Delhi.

This Congress is of opinion that in order to concentrate attention upon civil disobedience, whether mass or individual, whether of an offensive or defensive character, under proper safeguards and instructions to be issued from time to time by the Working Committee, or the Provincial Congress Committee concerned, all other Congress activities should be suspended whenever and wherever and to the extent to which it may be found necessary.

This Congress calls upon all students of the age of 18 and over, particularly those studying in the national institutions and the staff thereof immediately to sign the foregoing pledge and become members of National Volunteer Corps.

#### Sole Executive Authority.

In view of the impending arrest of a large number of Congress workers this Congress, whilst requiring the ordinary machinery to remain intact and to be utilised in the ordinary manner whenever feasible hereby appoints, until further instructions, Mahatma Gandhi as the sole executive authority of the Congress and invests him with the full powers of the All-India Congress Committee, including the power to convene a special session of the Congress, or of the All-India Congress Committee, or the Working Committee, and also with the power to appoint a successor in emergency.

This Congress hereby confers upon the said successor and all subsequent successors appointed in turn by their predecessor all his aforesaid powers, provided that nothing in this resolution shall be deemed to authorise Mahatma Gandhi or any of the aforesaid successors to conclude any terms of peace with the Government of India or the British Government without the previous sanction of the All-India Congress Committee, to be finally ratified by the Congress specially convened for the purpose, and provided also that the present creed of the Congress shall in no case be altered by Mahatma Gandhi or his successors, except with the leave of the Congress first obtained.

This Congress congratulates all those patriots who are now undergoing imprisonment for the sake of their conscience or country, and realises that their sacrifice has considerably hastened the advent of Swaraj.

#### Constructive Programme.

This Congress appeals to all those who do not believe in full non-co-operation or its principle but who consider it essential for the sake of national self-respect to demand and insist upon the redress of the Khilafat and the Punjab wrongs and for the sake of full national self-expression, to insist upon the immediate establishment of Swaraj, to render help to the nation in the promotion of unity between different religious communities, to popularize carding, hand-spinning and hand-weaving from its economical point of view and as a cottage industry necessary in order to supplement the resources of millions of agriculturists who are living on the brink of starvation and, to, that end, preach and practise the use of hand-spun and hand-woven garments, to help the cause of total prohibition, and to bring about the removal of untouchability and to help the improvement of the condition of the submerged classes."

LALA LALLOO MUL,
Secretary, Delegates Camp Committee.

MR. RAMSWAROOP GUPTA.
Secretary, Exhibition Committee.

### GAYA SESSION (1922)

Whereas the boycott of Councils carried out during the elections held in 1920 has destroyed the moral strength of the institutions through which Government sought to consolidate its power and carry on its irresponsible rule and whereas it is necessary again for the people of India to withhold participation in the elections of the next year as an essential programme of non-violent non-cooperation, this Congress resolves to advise that all voters shall abstain from standing as candidates for any of the

(Continued on next page.)

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on 11 April, 2017

# CONGRESS AND NON-CO-OPERATION.

## A RETROSPECT.

(Continued from previous page.)

councils and from voting for any candidate offering himself as such in disregard of this advice and to signify the abstention in such manner as the All-India Congress Committee may instruct in that behalf.

**Civil Disobedience.**

This Congress reaffirms its opinion that civil disobedience is the only civilised and effective substitute for an armed rebellion when every other remedy for preventing the arbitrary, tyrannical and emasculating use of authority has been tried.

And in view of the wide-spread awakening of the people to a sense of the urgent need for Swarajya and the general demand and necessity for civil disobedience in order that the national goal may be speedily attained, and in view of the fact that the necessary atmosphere of non-violence has been preserved in spite of all provocation: This Congress calls upon all Congress workers to complete the preparations for offering civil disobedience by strengthening and expanding the National Organisation and to take immediate steps for the collection of at least Rs 25 lakhs for the Tilak Swarajya Fund and the enrolment of at least 50,000 volunteers satisfying the conditions of the Ahmedabad pledge by a date to be fixed by the All-India Congress Committee at Gaya; and empowers the Committee to issue necessary instructions for carrying this resolution into practical effect.

With reference to the boycott of Government and Government aided and affiliated educational institutions, this Congress declares that the boycott must be maintained, and further resolves that every province should be called upon to put the existing national institutions on a sound financial basis and to improve their efficiency in every possible way.

This Congress declares that the boycott of law courts by lawyers and litigants must be maintained and further resolves that greater efforts should be made to establish Panchayats and to cultivate public opinion in their favour.

This Congress declares that non-cooperators are free to exercise the right of private defence within the limits defined by law, except when carrying on Congress work or on occasions directly arising therefrom, subject always to the condition that it is not likely to lead to a general outburst of violence.

Note:—Using force in private defence in grave cases, e.g., insults to religion, outrages on the modesty of women or indecent assaults on boys and men is not prohibited under any circumstances.

### DELHI SPECIAL SESSION (1923).

While reaffirming its adherence to the principle of non-violent non-cooperation, this Congress declares that such Congressmen as have no religious o other conscientious objections against entering the legislatures are at liberty to stand as candidates and to exercise their right of voting at the forthcoming elections; and this Congress, therefore, suspends all propaganda against entering the Councils.

The Congress at the same time calls upon all Congressmen to redouble their efforts to carry out the constructive programme of their great leader, Mahatma Gandhi, by united endeavour to achieve Swaraj at the earliest possible moment.

### COCANADA SESSION (1923).

This Congress reaffirms the Non-co-operation resolutions adopted at Calcutta, Nagpur Ahmedabad, Gaya and Delhi.

Since doubts have been raised by reason of the Non-co-operation resolution adopted at Delhi with regard to Council-entry whether there has been any change in the policy of the Congress regarding the triple boycott, this Congress affirms that the principle and policy of that boycott remain unaltered.

This Congress further declares that the said principle and policy form the foundation of constructive work and appeals to the nation to carry out the programme of constructive work as adopted at Bardoli and prepare for the adoption of Civil Disobedience. This Congress calls upon every Provincial Congress Committee to take immediate steps in this behalf with a view to the speedy attainment of our goal.

**Khaddar Board.**

It is resolved that an All-India Khaddar Board be formed consisting of Sjts. Jamnalal Bajaj (Chairman), Vallabhbhai Patel, Manganlal Bandhi, Reva Shanker Jagjivan Jhaveri, Velji Nappu, Belgaumwalla, Shaukat Ali and Shankerlal Banker (secretary), with full power to organise and carry on Khaddar work throughout India under the general supervision of the All-India Congress Committee, and to raise funds (including loans) therefor in addition to the allotments that may be made from the General Funds. The Board shall hold office for three years, any vacancies to be filled in by the rest of the members. A report and statement of accounts shall be presented to the A. I. C. C. at its annual meeting and whenever else called for. The Board will act as Central Authority on behalf of the A. I. C. C. with regard to Khaddar work and in co-operation with Provincial Congress Committees. It will supervise and control the Khaddar Boards established by Provincial Congress Committees and organise new ones in Co-operation with the P. C. Cs. where they do not exist.

### BELGAUM SESSION (1924).

(i) The Congress hereby endorses the following agreement between Mahatma Gandhi on the one hand and Deshbandhu C. R. Das and Pandit Motilal Nehru acting on behalf of the Swaraj Party on the other.

THE AGREEMENT.

"Whereas although Swaraj is the goal of the parties in India, the country is divided into different groups seemingly working in opposite direction, and whereas such antagonistic activity retards the progress of the nation towards Swaraj, and whereas it is desirable to bring so far as possible all such parties within the Congress and on a common platform, and whereas the Congress itself is divided into two opposing sections resulting in harm to the country's cause, and whereas it is desirable to reunite these parties for the purpose of furthering the common cause, and whereas a policy of repression has been commenced in Bengal by the local Government with the sanction of the Governor-General, and whereas in the opinion of the undersigned this repression is aimed in reality not at any party of violence, but at the Swaraj Party in Bengal and therefore at constitutional and orderly activity, and whereas therefore it has become a matter of immediate necessity to invite and secure the co-operation of all parties for putting forth the united strength of the nation against the policy of repression, we the undersigned strongly recommend the following for adoption by all parties and eventually by Congress at Belgaum:

"The Congress should suspend the programme of non-co-operation as the national programme except in so far as it relates to use or wear cloth made out of India.

"The Congress should further resolve that different classes of work of the Congress may be done as may be found necessary by different sections within the Congress and should resolve that the spread of hand-spinning and hand-weaving and all the antecedent processes and the spread of hand spun and hand-woven khaddar, and the promotion of unity between different communities, specially between the Hindus and the Mahomedans, and the removal of untouchability by the Hindus from amongst them, should be carried on by all sections within the Congress, and the work in connection with the Central and Provincial Legislatures should be carried on by the Swaraj Party on behalf of the Congress and as an integral part of the Congress organisation, and for such work the Swaraj Party should make its own rules and administer its own funds.

"Inasmuch as experience has shown that without universal spinning India cannot become self-supporting regardiny the clothing requirements and inasmuch as hand-spinning is the best and the most tangible method of establishing a visible and substantial bond beween the masses and Congressmen and women and in order to popularise hand-spinning and its products the Congress should repeal Article seven of the Congress Constitution and should substitute the following therefor:—

"No one shall be a member of any Congress Committee or organisation who is not of the age of 18 and who does not wear hard-spun and hand-woven khaddar at political and Congress functions or while engaged in Congress business and does not make a contribution of 2.000 yards of evenly spun yarn per month of his or her own spinning or in case of illness unwillingness or any such cause a like quantity of yarn spun by any other person."

(ii) The Congress hopes that the agreement will result in true unity between the two wings of the Congress and will also enable persons belonging to other political organisations to join the Congress. The Congress congratulates the Swarajists and others arrested under the New Ordinance or Regulation III of 1818 and is of opinion that such arrests are inevitable so long as the people of India have not the capacity for vindicating their status and liberty, and is further of opinion that such capacity can in the present circumstances of the country be developed by achieving the long deferred exclusion of foreign cloth; and therefore as a token of the earnestness and determination of the people to achieve this national purpose, welcomes the introduction of handspinning as part of the franchise and appeals to every person to avail himself or herself of it and join the Congress.

**haddar.**

(iii). In view of the foregoing, the Congress expects every Indian, man and woman, to discard all foreign cloth and to use and wear hand-spun and hand-woven Khaddar to the exclusion of all other cloth.

With a view to accomplish the said purpose without delay, the Congress expects all Congress members to help the spread of hand-spinning and the antecedent processes and the manufacture and sale of Khaddar.

(iv) The Congress appeals to the Princes and the wealthy classes of India and the members of political and other organisations not represented on the Congress, and municipalities, local boards, panchayats and such other institutions, to extend their help to the spread of hand-spinning by personal use and otherwise and especially by giving liberal patronage to the classes of artists, still surviving and capable of working artistic designs in fine khaddar.

(v) The Congress appeals to the merchants engaged in the foreign cloth and yarn trade to appreciate the interests of the nation, and discontinue their importation of foreign cloth and yarn and help the national cottage industry by dealing in khaddar.

(vi). It having come to the notice of the Congress that varieties of cloth are manufactured in mills and on other looms out of mill yarn and sold in the Indian market as khaddar, the Congress appeals to the mill-owners and other manufacturers concerned, to discontinue this undesirable practice and further appeals to them to encourage the revival of the ancient cottage industry of India by restricting their operations among those parts of the country that have not yet come under the Congress influence and appeals to them to discontiue the importation of foreign yarn.

(vii). The Congres appeals to the heads and leaders of all religious denominations whether Hindu, Muslim or any other to preach to their congregations the message of khaddar and advise them to discontinue the use of foreign cloth.

(b) The present Article VII of the Constitution to be repealed and the following to be substituted therefor:—

(i) Every person not disqualified under Article IV shall be entitled to become a member of any primary organisation controlled by the Provincial Congress Committee, provided that no one shall be a member of any Congress Committee or organisation who does not wear hand-spun and hand-woven Khaddar at political and Congress functions or while engaged in Congress business and does not make a contribution of 20.000 yards of evenly spun yarn per year of his or her own spinning, or in the case of illness or unwillingness or any such cause, the same quality of yarn spun by any other person, provided also that no person shall be a member of two parallel Congress organisations at one and the same time.

(ii) The year of the membership shall be reckoned from the 1st January to the 31st December. The said subscription shall be payable in advance and may be paid in instalments of 2.000 yards per month payable in advance. Members joining in the middle of the year shall contribute the full quantity due from the beginning of the year. During 1925 the subscription shall be 20,000 yards only and shall be payable on or before the 1st March or in instalments as aforesaid.

(iii). No person shall be entitled to vote at the election of the representatives or delegates or any Committee or sub-committee or any Congress organisation whatsoever or to be elected as such or to take part in any meetings of the Congress or any Congress organisation or any Committee or sub-committee thereof, if he has not contributed the yarn subscription or the instalments due.

Any member who has made default in the payment of the yarn subscription may have his or her rights restored by paying the subscription in respect of which the default has occurred and the instalment for the month then current.

(iv). Every Provincial Congress Committee shall send to the General Secretary, All-India Congress Committee, from month to month returns of membership and of the yarn received by it in virtue of this Article. The Provincial Congress Committees shall contribute 10 per cent. of the yarn subscriptions or their value to the All-India Congress Committee.

(v) Omit present Article VI (1) and Article IX (b).

### PATNA DECISIONS (Sept 1925)

The following resolution revising the Congress franchise was adopted by the All-India Congress Committee at its meeting at Patna in September 1925:—

In view of the fact that there is a demand from, a considerable section in the Congress for a revision of the franchise and there is a general consensus of opinion that having regard to the present situation the franchise should be extended, the All-India Congress Committee resolves that Article 7 of the Congress constitution be repealed and replaced by the following:—

Article 7 (1) Every person not disqualified under Article 4 and paying a subscription of 4 annas per year in advance or 2,000 yards of evenly spun yarn of his or her own spinning shall be entitled to become a member of any primary organisation controlled by a Provincial Congress Committee, provided that no person shall be a member of two parallel Congress organisations at one and the same time. (2) The yarn subscription mentioned in sub-section (1) shall be sent direct by the spinner to the Secretary, All-India Spinner's Association or to any person nominated by the Secretary in this behalf and a certificate from the Secretary, All-India Spinners' Association, to the effect that he has received 2,000 yards of evenly spun yarn of the holder's own spinning as his or her yearly subscription shall entitle the holder to the membership mentioned in sub-section (1) hereof provided that for the purpose of checking the accuracy of the returns made by the All-India Spinners' Association, the A. I. C. C. or any P. C. C. or any sub committee thereunder shall have the right to inspect the accounts, the stock and the vouchers of the All-India Spinners' Association or any subordinate organisation thereunder and provided further that in the event of any inaccuracy or error discovered by the inspecting body in the accounts stock or vouchers examined the certificates issued by the All-India Spinners' Association in respect of persons with reference to whose membership the accounts have been examined, shall be declared cancelled, provided that the All-India Spinners' Association or the person disqualified shall have the right of appeal to the Working Committee. Any person wishing to spin for the membership of the Congress may if he or she desires be supplied upon due security with cotton for spinninig. (3) The yarn of the membership shall be reckoned from the 1st January to 31st December and there shall be no reduction in the subscription to be paid by members joining in the middle of the year. (4) No person shall be entered to vote at the election of the representatives or delegates of any committee or sub-committee or any Congress organisation whatsoever or to be elected as such or to take part in any meeting of the Congress or Congress organisation or any committee or sub-committee thereof if he has not complied with the sub-section (1) before or does not wear hand spun and hand woven khaddar at political and Congress functions or while engaged in Congress business. The Congress expects Congressmen to wear khaddar also on all other occasions and in no case to use or wear foreign cloth. (5) All the existing members at the end of the year shall be entitled to remain such up to the 31st January following although they may not have paid their subscription for the new year. Saving clause sub-section (1) shall not affect the rights of those who have been already registered as members under the article repealed provided their membership is otherwise in order and provided further that those who shall have paid the yarn subscription whether of self spun or hanspun yarn up to September 1925 shall be entitled to remain members for the current year though they may not pay any further yarn.

**Predominantly Politcal.**

Whereas the Congress in its 30th Sessions held at Belgaum endorsed an agreement entered into between Mahatma Gandhi on the one hand, Deshbandhu C. R. Das and Pandit Motilal Nehoru acting on behalf of the Swaraj Party on the other, whereby the Congress activity was restricted to the constructive programme mentioned therein and it was provided "inter alia" that the work in connection with the Central and Provincial Legislatures should be carried on by the Swaraj Party on behalf of the Congress organisation and that for such work the Swaraj Party should make its own rules and administer its own funds and whereas subsequent events have shown that this restriction should not continue under the altered circumstances that face the country and that the Congress should henceforth be a predominatly political body, it is resolved that the Congress do not, take up and carry on all such political work as may be necessary in the interest of the country and for this purpose do employ the whole of the machinery and funds of the Congress save and except such funds and assets as are specially earmarked and such funds and assets as belong to the All-India Khaddar Board and Provincial Khaddar Boards which shall be handed over with all existing financial organisations to the All-India Spinners' Association to be started by Mahatma Gandhi as an integral part of the Congress organisation but with independent existence and full powers to administer these and other funds for the fulfilment of its object, provided that the work in connection with the Indian and provincial legislatures shall be carried on in accordance with the policy and programme laid down by the Swaraj Party under the constitution framed by the Party and the rules made thereunder subject to such modifications made by the Congress as may be found necessary from time to time for the purpose of carrying out the said policy.

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(Continued from Column 6.)

whether constitutional or ultra-constitutional, can win Self-Government.

No. 6.—I recommend no direct action, and I do not approve of contesting of elections on non-payment of taxes. I am a firm believer in evolution.

No. 7.—I feel that greater use of country-made cloth and other country-made things is essential, it means discriminating protection, but I favour no boycotts, and personally I am not prepared to renounce my freedom of choice.

No. 8.—I think the idea of non-co-operation in the Legislative Councils has failed, and the sooner its failure is recognised the better. Men of good will and experience should take up the work in the Councils and make dyarchy a success. It is a stepping-stone to full responsible Government. The wild jump disregarding the stepping-stone means only falls and groping along the old route to the pinnacle of power.

No 9.—Regarding Lord Birkenhead's statement, disappointment is the result of expectations which were not founded on any solid grounds. It makes clear two things, the recognition on the part of the British Government of the need of the economic development of the country. (b) The recognition that even the diehards feel that progressive realisation of Self-Government cannot be refused. (c) The party to a bargain certainly is justified in asking for co-operation as a prelude to further negotiations. If I may venture to make a remark it is not mere agitation but working of the Reforms Scheme which points the way to success. I do not support the programme of persistent refusal of supplies. I should like the supplies to be put to a better use.

No. 10.—I think the Common-wealth of India Bill is well conceived and we should support it, but I do not approve of contesting elections and recommending non-payment of taxes.

No. 11.—I have no material before me to judge of the work of the Swarajist party and its carrying out the constructive programme. Winged words certainly create a whirlwind here and these, but of solid work we have little evidence; millions of Charkhas in motion would have proved positive attainment.

No. 12.—As long as the aim and object of all parties is Self-Government, mental attitudes and political methods make no material difference, I am not anxious that there should be a common level, a uniformity of thought and action. The one thing needful is to march under one flag, but march from different directions. The thing of greater importance is to bring greater harmony of hearts and minds between educated Hindus and Mahomedans, to make them both laugh at things over which they quarrel and to create new wealth; all other things will be added in God's good time.

In conclusion I may say that I am full of hope India is going to be both rich and powerful, and if it grows rich and powerful retaining an aroma of its old spirituality, it will bring to the world true culture. India need no more imitate western methods of agitation, realise her own greatness and grow great under the impulses of its own civilization.

# UNDER ONE FLAG.

## LEADERS' REPLIES TO "CHRONICLE" QUESTIONNAIRE.

With a view to elicit the views of leading and representative Indians on the question of devising, under the aegis of the Indian National Congress, a common platform on which the various political parties in the country could meet and work together for the advancement of the cause of Swaraj which all of them have at heart, the "Chronicle" recently circulated the Questionnaire reprinted below among prominent Indians. The replies of many of the leaders have already appeared from time to time in the columns of this journal. We publish below the last batch of the replies received.

### QUESTIONS.

(1) Do you think that the Congress creed should be changed for your being its member? If you think change is essential will you define the creed acceptable to yourself?

(2) If there is an annual money contribution as well as the yarn quota in the alternative, as the franchise qualification will it be acceptable to you?

(3) If the Congress revokes the yarn franchise and, instead of delegating to the Swarajists the power to determine political work in the legislatures, frames a political programme of its own, including work in the Councils, will you co-operate in carrying it out?

(4) What, in your opinion, should the Congress programme, inside as well as outside the Councils, be?

(5) Do you think by constitutional agitation alone the British people will be persuaded to give us Home Rule?

(6) If ultra-constitutional agitation is essential, what form or forms of direct action will you suggest and will you recommend to the Congress the contesting of elections to the legislatures on the issue of non-payment of taxes?

(7) Are you prepared personally to give up the use of foreign cloth. If you are still using, will you help the Swadeshi movement by giving it up?

(8) If you are elected an M.L.C. in your province, will you, under the present circumstances, accept a Ministership?

(9) If the Reading-Birkenhead negotiations are disappointing to you, what course will you advise the public to take in addition to vigorous vocal protest and will you support the programme of persistent refusal of supplies before redress of grievances?

(10) If the essential provisions of the Commonwealth of India Bill are satisfactory to you, will you, in the event of its non-acceptance by Parliament before October 1926, recommend to the Congress the contesting of elections to the legislatures on the issue of non-payment of taxes?

(11) Do you think the Swarajists are actively working in the country in furtherance of the constructive programme?

(12) Do you think the differences in the mental attitudes and political methods of Congressmen on the one hand and the Independents or Liberals on the other are too vital to be harmonised by mutual adjustments and to make united action on their part possible?

### REPLIES.

#### MR. SESHGIRI IYER.

No. 1: Yes. The creed showed make it clear that the aim is to have Dominion status within the Empire: No question of non-cooperation should be hinted at. The yarn franchise as a qualification for membership should be given up.

No. 2: While I realise that spinning as a supplementary vocation for men and women should be encouraged. I am against making it in the payment of a fine for dereliction of duty compulsory. I am wholly opposed to the money alternative: I can understand members being compelled to spin: I think that the alternative is the rich man's solatium and no more.

No. 3. I am agreeable to taking part in framing a political programme. The Swarajists should be merged in the Congress and the united programme must be its and not out of its sections.

No. 4: To use a hackneyed expression, I am for responsive cooperation—act with Government in all matters that would advance the country's interests and would promote the attainment of Swaraj strenuously oppose a vote against all proposa's that would retard progress or stand in the way of speedily gaining self-Government.

No. 5: I see no alternative to its. To be frank and to put our case not on ethical but on workable basis and no higher. Our quarrels and our incapacity to successfully resist aggressions from outside should suffice to open our eyes to the necessity for educating public opinion in England and here solely by constitutional means. The Indian masses as a whole would never take to violence and we must as true interpreters of their mind, preach against revolutionary methods.

No. 6: No. —

No. 7: Yes: I hope foreign cloth does not mean foreign yarn as well. I am a strong advocate of the hand-loom industry I would put no ban on cloths manufactured in India with imported yarn.

No. 8: I am not against competent persons accepting ministership.

No. 9: It is disappointing—but I do not advocate the proposal to refuse supplies I am wholly against the theory of paralysing Government. It wont pay.

...No. 10: No.

No. 11: I am not sufficiently in the know about it. The little I know leads me to think that the work is largely directed to winning electors rather than to educating the public to work out the constructive programme.

No. 12: I do not think so. Leaving aside the pseudo-Liberal or Independent and the pseudo-Congressmen I see no insuperable barrier to the politically-minded men working in harmony on the main principles. Differences of opinion in details, there will be and must be. I am not a believer in complete harmony. That means stagnation.

#### MAULVI RAFIUDDIN AHMAD, M. L. C

No. 1.—Yes Self-Government within the British Empire along with a Hindu-Muslim Pact on the lines laid down by the late Mr Das.

No. 2.—I am in favour of either but not both.

No. 3.—Yes, provided there be a Hindu-Muslim Pact.

No. 4.—I am not prepared to answer the question to-day, without the settlement of the communal dispute.

No. 5.—No. But a constitutional agitation, backed by Hindu-Muslim workable unity and sincere co-operation would go a good deal in making Britain yield.

No. 6.—Non-payment of taxes will fail as did non-co-operation of which it was supposed to be the principal plank.

No. 7.—Yes. But gradually.

No. 8.—The question is too hypothetical If I am elected an M.L.C. next time and if I am asked authoritatively to become a Minister and if my health and strength permit I shall let you have my reply.

No. 9.—What else have we been doing except continuing a vigorous vocal protest, I consider refusal of supplies altogether ineffective as the law as it stand gives enough power to Government to obtain supplies without our consent in the Legislatures.

No. 10.—I consider the so-called Commonwealth Bill a most unsatisfactory measure. It is a splendid advertisement for Mrs. Besant but the British people will like to examine the credentials of the lady before even looking at her.

No. 11.—I have not enough information upon the subject.

No. 12.—When non-co-operation is removed, I don't see much difference in their political methods excepting the eternal struggle for leadership and place and power.

#### THE HON. SARDAR JOGENDRA SINGH.

No. 1.—Your interesting questionnaire reached me on my return here from Bangalore. It is very difficult to definitely define one's position in regard to the problems you raise. There will always be men in and outside the Congress, working for the common cause. Some may be temperamentally unfitted to walk into the political arena and yet their work may be helpful in building up the nation. So far as I am concerned, I can serve under the flag of service without owning allegiance to any political creed, so this answers question No. 1.

Nos. 2, 3 and 4.—I feel that money or a yarn franchise is useful, but I do not lay much emphasis on the one or the other, except so far as they symbolise sacrifice. The yarn franchise is valuable so far as it brings to the fore our economic problems and, the need of restoring economic independence of the villages and of the nation as a whole. I co-operate with all those that work for the common weal and I believe earnestly that it is necessary for our Legislators to co-operate with the Government and by exerting influence gain power. You raise a very large question as to the Congress Programme inside and outside the Councils. Inside the Councils to my mind our Legislators should aim in helping the economic development of the country, and in making right use of power. Politics are means to an end and that end the service of the people, and I feel that for many years past too much attention has been given in devising new machinery and the old Machinery has been cogged. Since it has been decided to use even "charkha" as a means of production, fullest use should be made of the available Government Machinery to serve the best interests of the people.

No. 5.—Constitutional agitation combined with the making of better men and improvment of economic conditions will bring Self-Government nearer. More agitation, constitutional or otherwise, unless it welds the people of India into a nation, is of little use. India will gain Self-Government by becoming self-governing. There is only one method self-growing, no persuasive methods.

(Continued in Column 4.)

Printed and published for the Indian Newspaper Co. Ltd., by SORAB P. KAPADIA and edited by SYED ABDULLAH BRELVI at the "Bombay Chronicle" Press, Medows Street, Fort, Bombay.